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Persian Influence on Hindi

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PREFACE

This book is based on a paper under the same title published by me in the *Allahabad University Studies* in 1943. Since then, several points of wider interest have suggested themselves to me and I have kept regular notes of them. Traces of Persian influence are rapidly disappearing from Hindi, and a thorough evaluation of that influence must be made in the present generation when scholars knowing both Persian and Hindi are easily available. The purpose of the book is clear. It tells a tale and attempts to explore the possibilities of an interesting field of research. It is intended to store up Persian elements which during the last 800 years have found their way into Hindi language and literature. I hope it will serve as a record and a guide to young scholars who ever desire to survey this region of a very great historical, cultural and linguistic importance.

ALLAHABAD :

Feb. 29, 1960.

HARDEV BAHRI.

Spelling and Pronunciation'

Persian words as used in Hindi are throughout given in antique type except in Appendix C in which Persian loans have been clearly indicated in columns.

Spellings usually conform to pronunciation in Hindi. In the pronunciation of **q**, **ع**, **خ**, **غ**, **g**, **ظ**, **ذ**, **z** and **f**, there exists ambiguity and a majority of Hindi speakers pronounce them as **k**, **kh**, **g**, **j** and **ph** respectively. This uncertainty is notable in transliteration herein. The symbols used are commonly known. It may, however, be noted, that **ai** or **ái** and **au** or **áú** have to be understood as juxtaposed vowels, while **ā** and **au** are single vowels as in Eng. 'sat' and H. *kāun*. A minute between two consonants means that the consonants are conjunct in pronunciation but separate in writing.

The spellings of proper names are traditional and not phonetic.

The current abbreviations found in works of this nature have been used in this book also.

SUBJECT INDEX

PREFACE

SPELLING AND PRONUNCIATION

SUBJECT INDEX

I.—Historical Introduction (pp. 1-20.)

1.1. Ancient contacts and Arab conquest of India [1-3]; 1.2. Delhi Sultans [3-4]; 1.3. Scope of influence [4-7]; 1.4. The Mughals [7-9]; 1.5. Growth of Urdu [9-13]; 1.6. Urdu under British patronage, and Reaction [13-16]; 1.7. Seven phases [17-20].

II.—Nature of Influence (pp. 20-21.)

III.—Linguistic Influence (pp. 21-66.)

3.A. LEXICAL [21-50]; Five groups of loan-words [21-23]; 3.A.1. Religious [23]; 3.A.2. Cultural [24-25]; 3.A.3. Administrative—military, administrative units, officials, judicial, executive [25-29]; 3.A.4. Educational [29-30]; 3.A.5. Articles of every-day use—3.A.5.1. garments, 3.A.5.2. ornaments, 3.A.5.3. meals and dishes, fruits, vegetables, sweets, drinks; 3.A.5.4. cosmetics; 3.A.5.5. furniture—[30-35]; 3.A.6. Professions—3.A.6.1. tailoring, 3.A.6.2. weaving, 3.A.6.3. house-building, 3.A.6.4. horsemanship, 3.A.6.5. agriculture, 3.A.6.6. miscellaneous—[35-39]; 3.A.7. Scientific terms—3.A.7.1. medical—[39-40]; 3.A.8. Art [40-41]; 3.A.9. Music [41]; 3.A.10. Games & Sports [41]; 3.A.11. Birds & Animals [41-42]; 3.A.12. Gardening [42]; 3.A.13. Abuses [42]; 3.A.14. Titles [42-43]; 3.A.15. Personal Names [43]; 3.A.16. Jumbled list [43-44].

3.A.17. ADJECTIVES—3.A.17.1. Adjectives forming abstract nouns in -i, 3.A.17.2. Adjectives from nouns, 3.A.17.3. Independent adjectives—[44-47]; 3.A.18. Abstract nouns [47-48]; Verbs [48-49]; Indeclinables [49-50]; Pronouns [50].

3.B. FORMATIVES [50-54]; 3.B.1. Prefixes [50-51]; 3.B.2. Suffixes—3.B.2.1. Primary suffixes, 3.B.2.2. secondary suffixes—[51-53]; 3.B.3. Enclitics [53]; 3.B.4. Hybrids—3.B.4.1. with 1A affixes, 3.B.4.2. in compounds, 3.B.4.3. in emphatics—[53-54].

3.C. GRAMMATICAL [54-57]; 3.C.1. Derivatives [54-55]; 3.C.2. Noun formation [55]; 3.C.3. Adjectival formation [55]; 3.C.4. Gender of Adjectives [55-56]; 3.C.5. Gender of Nouns [56]; 3.C.6. Determinative Compound; 3.C.7. Analytic character of Hindi [57]; 3.C.8. Verbal formation [57].

3.D. PHONETIC [57-59], 3.D.1. f & z [57-58]; 3.D.2. y [58]; 3.D.3. kh ख and g ग [58]; 3.D.4. y, v & sh [58]; 3.D.5. Arabic consonants [58-59].

3.E. IDIOMS 59-66; 3.E.1. Scope of Influence [59-60]; 3.E.2. Commonest Persian words in Hindi idioms [60]; 3.E.3. with verbs [60-61]; 3.E.4. Somatic idioms [61-64]; 3.E.5. with material objects [64-65]; 3.E.6. with abstract nouns [65-66]; 3.E.7. Adjectival idioms [66].

IV.—Influence on Literature (pp. 67-84.)

4.A. DICTION [67-77]; 4.A.1. Early history [67]; 4.A.2. Rasau literature [67-68]; 4.A.3. Amir Khusro [68]; 4.A.4. Bhakta poets [68]; 4.A.5. Glossary in Bisal Dev Rasau [68-69]; 4.A.6. Glossary in Early Braj Bhasha Poetry [69]; 4.A.7. Amir Khusro's evidence [69-70]; 4.A.8. Kabir and Post-Kabir 'period [70]; 4.A.9. Tulsi [70-71]; 4.A.10. Guru Nanak [71]; 4.A.11. Jayasi [71]; 4.A.12. Poets of Krishna cult [71]; 4.A.13. Court Poets [72]; 4.A.14. Non-representative poetry [72-73]; 4.A.15. Akbari Darbar [73]; 4.A.16. Nature of Persian Vocables [74]; 4.A.17. British Period [74]; 4.A.18. Khariboli [74-75]; 4.A.19. Modern Period [75].

4.B. FORMS [76-79]; 4.B.1. General view [76]; 4.B.2. Early Khariboli [76]; 4.B.3. *Ghazal & Rubai* [76-77]; 4.B.4. *Masnawi* [77]; 4.B.5. & 6, other metres [77]; 4.B.7. Rhyming [78]; 4.B.8. Pen-names [78-79]; 4.B.9. Figures of speech [79].

4.C. SUBJECT MATTER [79-84]; 4.C.1. Sufi impact [79-82]; 4.C.2. Kabir compared [82]; 4.C.3. Erotic poetry [82-84]; 4.C.4. Panegyrics [84].

Appendices (pp. 85—133.)

- A. A list of Persian and Sanskrit parallels [85].
- B. A list of loan-words from Arabic and Turkish [91].
- C. A list of Arabo-Persian and Hindi synonyms [101].
- D. A list of Arabo-Persian loan-words semantically changed [106].
- E. Foreign words in Kabir's poetry [111].
- F. Foreign words in Jayasi's *Padmavat* [114].
- G. Foreign words in Tulsi's Works [115].
- H. Glossary of Arabo-Persian Words in *Prithviraj Rasau* [120].
- I. Foreign words in Bihari's *Satsai* [127].
- J. Specimens of metres influenced by Persian prosody [129].

BIBLIOGRAPHY, 134

INDEX, 135

1. Historical Introduction

1.1. It is a commonplace fact of philology that the Iranian language was a sister of the Old Indo-Aryan. The linguistic affinities between the Rgveda and the Zendavesta have clearly indicated that the two languages came of a common stock. "The language of the sacred songs of the Brahmans and that of the Parsees are nothing but two dialects of two or more tribes of one and the same nation."* Professor Oldenberg of Kiel went so far as to declare that the Zendavesta is nearer to the Veda than the Veda to its own Sanskrit Epic.† India and Persia have been neighbours and have had close cultural connections since times immemorial. At one time, since the reign of Darius, a large part of north-western India, including Aria (Herat), Arachosia (Kandahar) and Gandhara, formed an important satrapy of the Persian Empire. The archers from India were considered a valuable element in the army of Xerxes. When Chandragupta Maurya laid the foundations of the first Indian Empire, the stately fabric of the Achaemenian Empire of Persia gave much inspiration and served as a model in organizing many an institution. Persian manners could be seen in the Court and outside the Court. The Sassanians employed Indian soldiers in their armies and had friendly political, commercial and cultural relations with the Kushan Kings of northern India, especially in the third and fourth centuries A. D. We have on record the accounts of Persians and Arabs trading with India for long periods. It may be noted that what is erroneously called the Arab conquest of India was, in fact, made by Persian soldiers under Mohammad-bin-Qasim, who was born and brought up in Mekran, the easternmost province of the Caliphate on the Persian coast, whose governors,

*Martin Haug: *Essays on the Sacred Language, Writings and Religion of the Parsees*, Bombay, 1862. See our Appendix A for lists.

†Dr. L. H. Mills: *Our own Religions in Ancient Persia*, 1913.

even before 712 A. D., had been fighting with the Indians across the frontiers.* The fact is supported by Muslim travellers who visited India and wrote about Sindh during the 8th century.

It may be contended that from the names of officers and courtiers in Sindh and Multan, as given in the travellers' accounts, it is evident that many an Arab family had settled here and influenced the language of the land. Ibn Haukal explicitly mentions that he heard Arabic and Sindhi spoken in Sindh. But this statement has to be taken with a caution.

In this connection it has to be remembered that the conquerors lived "chiefly in cities of their own construction and cultivated no friendly relations with the natives",† that Muslims in Persia, Turan and other countries had assumed Arabic names which included the names of their fathers, and that we should not be misled by the phraseology of names. On the other hand it is stated that even in the six military towns of the settlers, Persian and Sindhi teachers imparted education to the children of the officers.‡ Persian had been recognized to be the official language of Persian and Arabian India.** If Arabic was at all spoken, it was to be found only in the advanced society and among the members of a few Arab families. Ibn Haukal must be referring to the spoken languages in the Arabian cities in Sind. The common people were concerned with general administration which was exclusively in the hands of Brahmans. The conquerors were liberal and they allowed old customs, old institutions and old policies to continue. Elliot says that the Arabs merely imitated the policy of the Romans who employed local administrators from motives of expediency. It would be, therefore, too much to expect any vast influence even of Persian, not to speak of Arabic, on the language of the people. The early Muslim settlers left no effect on the language or culture of India. They, in fact, derived much benefit from the culture and learning of the Indians. Indian attainments in science, literature, arts and culture were really high, and Arabia, or even Persia, till this period, had nothing higher to offer. It had more vigour, but that

*K. B. Shamsul-ulema M. Mohd. Zaka-ullah's *Tarikh-i-Hind* (Urdu), Part I (3rd edition), p. 186.

†*History of India by Its Own Historians*, Vol. I—Elliot.

‡Elliot—*Ibid.*, p. 463.

**K. B. Shams-ul-ukma M. Mohd. Zaka-ullah, Vol. I, p. 30

††Elliot—*Ibid.*

was physical rather than intellectual. No written literature in Arabic is known to have existed before the Qoran. It was during the two centuries of their stay in India that the Arabs really learnt to enrich their literature, especially cultural and scientific. Several Indian astronomers, physicians, philosophers, poets and Pundits are known to have been taken to Arabia to train and help the scholars there in Indian lore. Hundreds of Sanskrit books were translated into Arabic and many others were written under the direction of the Caliphs; but we do not know of any borrowings from Arabic into Sanskrit, Prakrit or later Indian languages. S. Lane-Poole's verdict is definite. He wants us "to dismiss any idea of Arabian influence in India."*

This point, however, need not detain us any longer, as the Hindi tract was too far off from Sindh and Multan, and as Hindi itself was not yet even conceived. It is for a student of Prakrit or Vracāḍ to discover the Arabo-Persian influences on contemporary Middle Indo-Aryan.

It has to be borne in mind, in this connection, that Hindi does contain Arabic impressions,† but they have come through Persian, just as in modern times Greek and Latin, and even French and German, terms have been adopted in Hindi through English. But these impressions, too, came in later ages.

1.2. The real issue evolves with the rise of Delhi Sultanate in the 13th century when the Hindi provinces of Delhi, Kannauj, Gwalior, Ujjain, Bihar and Banaras came immediately under the sway of the Muslim rulers. We can easily dismiss the times of the Ghaznavid kings of the Punjab and Shahab-ud-din Mohammad Ghorī. The invasions of Mahmud Ghaznavi did affect the Hindi-speaking areas in the west but the events were important politically rather than linguistically. They were, in our history, mere episodes which struck terror into, without securing submission from, the people attacked. Even the annexation of the Punjab to the Ghaznavid Empire (1024-1175 A. D.) did not affect the Hindi-speaking provinces.

The Pathan period (1206-1526 A. D.), as the time of the Delhi

**Mediaeval India*, 1912 edition, p. 4. Also vide *Tamaddun-i-Hind*, (p. 312)—by S. U. Dr. Sayyad Ali Bilgrami.

†Vide Appendix B.

Sultans is called, was not quite favourable to the growth of Persian influence on the Indian languages. It was a period of struggle, bloodshed, wars, rebellions, revolutions, internal dissensions, suspicion, dread, fanaticism, corruption, tyranny and violence. None of the Sultans ever tried to win the hearts of the people. Their administration was military in character and civil institutions were still governed by Hindu chiefs and native officers. Excepting Alauddin Khilji and Sikandar Lodhi, no Sultan ever worried about administrative affairs. These two kings, too, over-centralized political power. They were atrocious bigots and uncompromising enemies of Hindus who formed the bulk of population. The majority of Delhi Sultans were never keen about language or literature. Balban, Nasiruddin and Mohammad Tughlak did have literary tastes and they patronised arts and letters, but their activities at the Court did not affect Indian conditions. The Courts were open to men of their own cult and creed—mostly slaves who aspired to become judges, secretaries and ministers. Here, too, the courtiers were engaged in factional rather than cultural activities. Intrigue, greed and powerful parasitism occupied most of their time. Monarchies were unstable. Dynasties and kings came to the unpropitious throne of Delhi; and before they could consolidate their policies, they, along with their kiths and kins, were killed or imprisoned. The Slave Dynasty, comprising ten kings, most of whom were worthless and inglorious, ruled for 84 years. The Khiljis, including a usurper, were five and they enjoyed power for 20 years in all. The Tughlak dynasty fared better, although one of the scions, ruled for 25 days. The history of four Sayyid princes (1414-1450) is mainly a tale of perpetual struggle for power and protection both against Moghul invasions and neighbours' attacks. The record of the Lodhi dynasty (1451-1526) appears to be the best, giving an average of 25 years to a king.

1.3. It is difficult to give a correct estimate of the influence of the languages of Muslim rulers during the 350 years preceding the establishment of Mughal rule in India. Very few literary works of the times are available. Of these, quite a good number is unauthentic and unreliable. Most of the foreign words used by bardic poets, for example, were certainly beyond the understanding of common people. The bard-poets were men of varied attainments. Some of them posed learning and employed far-fetched terms to

create effect. Their language is certainly not the language of the people at large.*

As we have stated above much influence cannot be expected during this period of turmoil and unrest. The early Muslims made themselves repugnant to the Hindus who dreaded and hated them as *mlecchas*, because they sacked their temples, desecrated their gods, destroyed their life and property and deprived them of almost all amenities of life. They had no access to the Court. The Sultans had little interest in educating people. Mohammad Tughlak was probably the first and the only king who established a number of schools. But the Hindus were debarred from admission. Most of the Hindu schools and colleges which were attached to temples and shrines were demolished, and libraries were burnt. Most of the Sultans were tyrannical despots who treated the Hindus with contempt and suspicion. Naturally, the Hindus could not give them love and regard in turn.

It may be a policy of expediency or indispensable necessity, there is no doubt that Hindus were tolerated in ministerial jobs, although they were suspected and allowed to work under a strict system of espionage. They carried on their account-work in their own language. All government records were kept in Hindi. Persian was confined to royal courts, harems, military camps and higher services which were forbidden territories so far as Hindus were concerned.

The Sultans of Delhi are generally styled "Pathan" kings, but this is a misleading designation. The Slave kings were of pure Turkish blood. The Khiljis were also Turks who had become Afghan in character. The Tughlak Sultans had a mixture of Turkish, Tartar and Indian blood, and the Sayyed brothers claimed Arab descent. The only Sultans who may strictly be called 'Pathans' were the kings of the Lodhi dynasty. Persian, it appears, was the mother-tongue of none of the rulers. In the military ranks, an overwhelming majority was formed by Turks and Tartars. Mongols and Abyssinians were employed in menial jobs and they were hated. Arabs were very few in number.

Still, it is a fact that it was neither Arabic nor Turkish which exercised any influence, if there was any; it was Persian. The Persians, though lesser in number than the Turkish people, were in

*Also see 4.1.

possession of the most important key-posts in the kingdom. They had a powerful prestige. They formed the cream of Muslim community and were the life and light of society. They were superior in culture to all other Muslim tribes. They hailed from a country which was the seat of learning, fashion, polished manners and social decorum. They had scholars, poets, lawyers, soldiers, missionaries, engineers and other professional classes in their ranks. And, as their culture had great affinity with that of the Indians, they were liked by the people. Most of them belonged to middle-class families or professional classes. Therefore, they mixed freely with Indian masses. They were tolerant and tolerable.

Persian language had already become an important part of Islamic culture in countries neighbouring Persia. The Central Asian countries had adopted Persian as their literary tongue.* Then it was the only medium of communication and homogeneity among Muslim administrators and noblemen coming from various nationalities. They had acquired it as a language of necessity. Moreover, Persian by this time had liberally received Arabic and Turkish vocabularies, though it still remained Aryan in structure. Indian Persian was especially a mixture of Iranian, Arabic, Turkish, Turanian and even Hindustani. It was commonly intelligible to most of the foreigners by its very nature.

Conversions to Islam constituted another cause for the spread of Persian influence. The Sultans were more zealous about the spread of their faith than even Aurangzeb, the Mughal emperor. Muslim Faqirs, particularly Sufis, played an important part in this activity. Some of them exercised miraculous influence over the people. The earliest Sufi saint who arrived in the Hindi provinces was Khwaja Muinuddin Chishti. He was Persian by birth. He settled at Ajmer, the capital city of Rai Pathora about 25 years before Mohammad Ghori led his first attack on Rajputana in 1192 A.D. That shows the fortitude of the Muslim missionary as well as the toleration of the Hindu chief. His influence over the common people and the nobility was immense. Hundreds of people from far and near visited Ajmer every day and freely embraced

*The Persian language, like French in Europe, became the language of cultured people across wide stretches of Asia. Iranian art and culture spread from Constantinople in the west right up to the edge of the Gobi Desert.

—J. L. Nehru : *The Discovery of India*, p. 126.

Islam. He was only 18 when he came to India, and at the time of his death he was 97. Another Sufi saint, Khwaja Nizamuddin Auliya settled in Delhi and successfully preached Islam in the times of the Slave Kings. Among Darveshes and saints of the period under review some illustrious names are Salar Masud Ghazi, popularly known as Ghazi Mian (a sister's son of Sultan Mahmud of Ghazni) at Bahraich, Kutubuddin Bakhtiyar Kaki at Delhi, and Shah Madar at Makanpur. Badaun was an important centre of Sufism. Distinguished saints like Sheikh Fatehullah, Sheikh Wajihuddin, and Khwaja Ali Bakhari lived and died there. Amir Khusrau of Etah was also very much respected both by Hindus and Muslims. He had wonderful talents as a poet, lexicographer, Sufi Yogi and musician. Of other centres, Jayas and Dalmau in Rae Bareilly District, Jaunpur, Deva near Barabanki, Lucknow and Agra were important.

1.4. The early part of what is called Mughal period was as feverish and unbalanced as that discussed above. Babar died after four years of his arrival in India. His son Humayun (1530-39 A. D.) had to face troubles on all sides and was, at last, obliged to quit India. Sher Shah (1540-45), the founder of Sur dynasty, did attempt to give the much-desired peace to the people, but his plans remained half-accomplished on account of his untimely death. His successors were worthless fellows who quarrelled among themselves for property and power. The Mughal period, in fact, begins with the accession of Akbar to the throne of India in 1556. India enjoyed a long age of peace and tranquility. Art and literature flourished immensely. Most of the Mughal Emperors, particularly Babar (1526-30), Jahangir (1605-38), Moazzam Shah (1687), Jahandar Shah (1712-13), Mohammad Shah (1719-48), Ahmad Shah (1748-54), Alamgir II (1754-59), Shah Alam (1759-1806), and Bahadur Shah II (1837-57) were poets and men of letters. Akbar, Jahangir, and Shah Jahan were liberal in their patronage of Persian as well as Hindi. Mahapatra Narahari, Maharaj Todar Mal, Kishan, Raja Birbal, Ganga Dhar and Rahim Khan Khan-i-Khanan in the Court of Akbar, Pohkar, the author of 'Rasa Ratan', and Keshav Misra in the Court of Jahangir, and Sundar and Kulapati Misra in the Court of Shah Jahan, were some of the famous poets of Hindi. Among other prominent poets who flourished at the Courts of later Mughal emperors, mention may be made of

Baba Lal Das, Chandra Bhan, Dev, Alam and Tripathi brothers. The number of Persian poets is very large. Naturally, when the same persons composed their poems in Persian as well as in Hindi or when Hindi poets were in direct contact with Persian poets, Indian and foreign, the reciprocity of influence was indispensable.

The language of the court was Persian, though every one could speak Hindi. It remained so down to 1836 when it was replaced by provincial languages. There was a time when Persian was, perhaps, more zealously studied and known in India than in Persia itself. There have been famous Indian historians, translators, philosophers, poets, lexicographers and religious leaders—Hindus and Muslims, who freely and masterfully wrote in Persian. For over two centuries since the time of Akbar, India led the world in Persian literature in quality as well as quantity. Even Persia had a poor show and compared ill with India. Most of the governors, Nawabs and noblemen took pride in keeping with them *Raj Kavis* (laureates) of their own along with Persian poets who would sing their praises and beguile their idle hours. The Hindi poets tried to make their productions more and more intelligible to their patrons by incorporating Perso-Arabic words and ideas. In administration and education, too, Persian was used exclusively. All government records were prepared in Persian; and annal-writers, both Hindus and Muslims, moved about the country and wrote their reports in Persian. Before Todar Mal, the Revenue Minister of Akbar, records were kept in Hindi. He issued orders that all government records be kept in Persian. He thus forced all clerks and officials, including his co-religionists, to learn the court language of their rulers.* The Hindus took to reading and writing Persian which was not a practice among them till that time. The influence was direct and deep as Hindus and Muslims studied together in the same *Maktabs* and *Madrasas*. A class of hereditary Munshis from amongst Kayasthas of the provinces of Agra and Oudh, and Khattris of the Punjab, Delhi and Agra arose with a Persianized training and culture. They have since contributed much to the growth of Persian influence on Hindi, particularly spoken Hindi.

In the beginning of the 18th century we find also Hindu teachers of Persian.

It needs be explained that the lure of government service, though

*S. Lane Poole : *Mediaeval India*, London, 1926, p. 266.

important, was not enormous. Out of 415 mansabdars of Akbar, only 51 were Hindus. In other ranks, Hindus were hardly 15 per cent of the total number of employees. In military services, their number was very much less. Most of the government servants, among Hindus, were Rajputs, then came the Khattris of the Punjab, then Agrawal Banias and then Kayasthas. The percentage was much less under Nur Jahan and lesser still under Aurangzeb (1658-1707).

There were many other causes for the expansion of Persian influence. Inside the Courts and harems, the Hindu ladies and Muslim princesses exchanged their languages freely. Outside the Court, the aristocrats and military officers and soldiers carried Persian words and usages to the market places adjoining the contentments. The shop-keepers adopted such words in order to attract customers and to effect greater understanding and closeness of relations.

Persian was the language of correspondence and communication between the Muslim states and the Hindu states.

Being a language of the ruling class and the language of a distinctive culture and status, people delighted in using Persian forms. It does not mean that Persian culture was, in any way, superior. Persian was a sweet language, too. So was also Braj Bhasha, although the language about Delhi was *Khari* or rough, and it was yet undeveloped. People learnt Persian as a fashion. The craze for a new language is always so wide that people sometimes begin to discard the old forms of expression.

The Mughals, Tartars, the Persians and other Muslim settlers brought with them many new things and words relating to those things. New arts, crafts and sciences, trades, and professions were introduced, and naturally enough, the terminologies had to be acquired by those who learnt these arts and crafts.

Conversions continued and Muslim Faqirs, Darveshes and Sufis remained active in their propagation of Islam. More centres were established at various places throughout the Hindi Provinces.

1.5. The most important influence of Persian on Hindi, it has been recognized, was the growth and development of Urdu language and literature. Until the time of Mohammad Shah Rangila (1719-1748), no mention of 'Urdu' being used as the name of a language or even as the style of a language, is traceable. Khan Arzu (died 1755 A. D.) employed the word for the first time as the

name of a distinct form of language.* 'Urdu' is a Turkish term which was used exclusively for an encampment, and later for a military station during the centuries preceding Mughal rule. When the Mughals constructed forts, they called them 'Urdu,' as they were full-fledged royal encampments. They had within their precincts the whole administrative establishment—army, armoury, courts, palaces, harems, officers' houses, soldiers' barracks, family quarters and canteens. Shah Jahan named his Red Fort at Delhi "Urdu-e-Mualla" (lit. big fort). The word *urdu-e-humayun* also means the royal (lit. lucky) camp. In course of time the residents in the forts evolved a mixed type of speech which was Hindi in genius but which had an unavoidable admixture of Arabic and Persian words. People called it 'Urdu kí Zubán,' language of the fort or military language. But this language was considered a hybrid and rustic jargon unworthy of literary cultivation. The learned and distinguished men of the times looked on it with contempt and jealousy. The same can be said of any slang which evolves itself in military units. Courtiers and cultured classes talked either in good Persian or in good Hindi or Hindvi. Literary men wrote their works either in Persian which had just a sprinkling of indispensable Hindi words or in Hindi which had some Persian terms for which there could be no equivalents in Hindi. The Hindi poetry of Amir Khusrau of Etah (14th century), a reputed poet and scholar, is an evidence of this tradition. Rahim Khan Khan-i-Khanan (1553-1626 A. D.), a Persian scholar of repute, did not allow Persian words to enter unnecessarily into his Hindi poetry. Ghananand (1689-1761), a Kayastha by birth and culture, was a Mir Munshi or Chief Tutor, in the court of Mohammad Shah. He wrote in Persian as well as in Hindi. He kept the two languages distinct and unsullied. Even the literary works of Mughal emperors bear out the fact that a mixed language was not favoured in literature.†

It is a historical truth that Urdu did not flourish in the north. It passed its early stages, not in Delhi or Lucknow, but in the Deccan where Persian was not given a chance to flourish either as a spoken language or as a court language. The speakers, courtiers, writers and poets, however, chose to adopt Persian modes and

**Oriental College Magazine*, November, 1931, pp. 13-14.

†It is a notable fact that Bahadur Shah II, who was a very well-known Urdu poet, sent his appeal to Queen Victoria in Persian.

literary ideals prevalent in the north. Urdu literature contains the same technique and systems of prosody. Persian literature was predominantly poetic. The Persian forms of poetry included *Ghazal* or ode, *Qasida* or purpose poem, *Nazma* or poem, *Qit'a* or fragment, *Masnawi* or 'double rhymed' (resembling the rhymed couplets of Pope), *Ruba'i* or quatrain, *Musaddas* or sixsome; and the content of Persian poetry was either panegyric or erotic. It is a significant fact that Urdu shows no originality. It is slavishly imitative, uninspiringly artificial and extremely non-national, so much so that the Mongoloid vice of catamites (male sweet-hearts) which figures so prominently in contemporary Persian poetry and prose, has been shamelessly glorified in Urdu literature. Nothing in Urdu has been considered fit for literary representation which was not borne out by the example of some recognised Persian poet.* The adoption of Persian script was merely another aspect of that uningenuity and non-nationalism of the early Urdu writers.

Our remark regarding the non-national character of Urdu poetry needs a further elucidation. Urdu literature is not only Persian in form and conception, it is also Persian in feeling, in tone, in imagery and even in local colouring. It takes pride in the golden deeds of Rustam, Sohrab, Hatim, Sikandar, Jamshed and Naushirwan, never in the heroes of the Ramayana or Mahabharata. It rejoices in the love-stories of Leila and Majnu, Shirin and Farhad and Yusuf and Zulaikha and never cares to look to the romances of Indian soil as those of Hir and Ranjha, Lorak and Chanda or Dhola and Maru. It describes the beauties of the Tigris and the Euphrates among rivers (not the Ganga or the Jamuna), of Koh Kaf and Koh Toor among mountains (not the Vindhyas or the Himalayas), of *nargis* and *sosan* among flowers (not *champa* and *chambeli*), and of *gumri* and *bulbul* among birds (not *Koyal* or *mayna*). It revels in describing the beauties of mornings in Iran and evenings in Baghdad. The whole atmosphere of Urdu poetry is Iranian, not Indian. The manners, customs, rites, superstitions and ideals are all foreign. In this respect Urdu stands in great contrast against Hindi, and therein lies the greatest difference between Urdu literature and Hindi literature. Urdu has adopted certain grammatical forms from Persian, such as formation of plural. To these we shall refer in the last parts of

*See Introduction to *Ab-i-Hayat*, Lahore, 1883, and also *Gulshan-i-Hindi*. Lahore, 1906.

Section 3.

After the death of Aurangzeb, the Mughal empire and, with it, Persian as a vehicle of literature began to decline rapidly. Persian was understood by a very few persons among the classes, whose traditions obliged them to keep a language distinct from that of the masses. The emperors, having lost a large part of their territory, were free enough to attend to pursuits of luxury and ease. The Deccan poets were welcomed to the Court. They established their schools and traditions in the north and the structure of Urdu poetry remained as it had been founded under Qutubshahis and Nizamshahis of the Deccan.

Wali was one of those poets who came to lay the foundations of Urdu poetry here in the time of Mohammad Shah Rangila. We find him advising writers to adopt *Reqhta* in place of Persian which, he said, was no longer suited to the times.

in hama mazámin-i-Fárasí ki bekár uftádá aúnd dar reqhtá qhwud bakár babar.

'The subjects of literature have now become stale and useless in Persian. Bring them into Reqhta'. He remarks: "We shall be ridiculed if we write in Persian."* Mohammad Shah held a number of councils to find out ways and means of adopting Raqhta which was a new name for the Hindi in Persian meters and forms.† Thus we see that Urdu rises as a form of literature in the reign of Mohammad Shah Rangila. In course of time, the Darbar at Lucknow became a bigger centre of literary activity. The weakness of later emperors led to the disintegration of their empire and invited external and internal attacks. The invasions of Nadir Shah (1739) and Ahmad Shah Durrani (1748-54 A. D.) and the rise of Maratha power undermined the very foundations of the kingdom. A number of provinces began to fall away from the empire and became independent of the control of Delhi. Shah Alam, the titular emperor, lost all that remained of the skeleton Mughal kingdom to the British. The Urdu poets including Mir, Sauda and Insha migrated to Lucknow where they were welcomed by the Nawabs. Here they founded a new school of Urdu poetry which flourished greatly under

*Chandrabali Pande: *Mughal Badshahon ki Hindi*, Kashi 1997v., pp. 69 ff.

†Reqhta ki shi'r ast bataur shi'r-i-fárasí.

'Reqhta' means 'scattered'.

the leadership of Nasiqh who is responsible for starting a pro-Persian policy of vocabulary in Urdu literature. He made exhaustive lists of Hindi words which were declared obsolete, vulgar, and unchaste. Arabic and Persian words were discovered and substituted. Ghalib at Delhi (died 1869) gave currency to a highly Persianized style. Urdu has since made rapid progress especially as a schismatic movement and a distinct form of language lexically.

It is, anyhow, a plain matter of fact that Urdu literature and Urdu language as a form of speech developed under royal patronage and under the schematic guidance of interested classes. It was never popular, until very recent times, with general classes.

1.6. The influence of Persian continued unabated under the British rule. Rather, it gathered force due to circumstances detailed below. Just as in the middle ages Arabic influence came through Persian, in the modern times Persian influence has grown through Urdu. The Mughal emperor Shah Alam made it a condition in the charter, granting the Diwani of Bengal, Bihar and Orissa to the British East India Company in 1765, that the court language would continue to be Persian. The Company Bahadur found it convenient to carry on the old traditions rather than to introduce any reforms of which they were incapable. They had no administrative experience, too. They left the revenue, civil, criminal and police administration entirely in the hands of Indian Nawabs and agents. Persian, therefore, continued as the language of administration.* In 1837, it was replaced by Urdu as the court language. The civil and criminal codes were translated into Urdu, and the technical vocabulary was all Arabo-Persian. The printing press greatly encouraged the dissemination of Persian words and styles. All summons, warrants, forms, applications, petitions, judgments were made in Persianized Urdu throughout the Hindi-speaking provinces.

*For historical reasons, too, the British favoured Urdu and not Hindi. The first contacts that they formed in northern India were with Mir Jafar and Mir Qasim of Bihar and Bengal, Shujahud-daulah the Nawab-Vizir of Oudh and Shah Alam the emperor of Delhi. They had a tough experience of wars with Mahrattas, Rajputs and Sikhs more than with the Nawabs and Emperors. They soon discovered that it was easier to win over the Muslims than to appease the Hindus. It was, therefore, politically expedient for the British to encourage Muslim institutions.

The earliest gazettes, journals and newspapers were in Urdu, and even in Persian. Urdu became the medium of education in schools. The colleges established at Delhi, Patna and Fort William also encouraged Urdu.

The Fort William College was founded in 1800 by Lord Wellesley under the principalship of John Gilchrist who was a great scholar of Persian and Arabic. He wrote a number of books in what he called 'Hindustani'.* Hindustani, according to him, had three styles—the high court or Persian style; the middle or genuine Hindustani style; and the vulgar or Hindi style. It is notable that he treated Hindi in Deva Nagari script as a vulgar language. He and a large number of British imperialists including Shakespeare, Fallon, Piatts and Duncan Forbes have written their Hindustani dictionaries and grammars either in Persian script or in Roman script with a biased regard for Arabo-Persian words and intentional disregard for Sanskrit and popular forms. For instance, in their grammatical works the technical terms—*isma* (not *nām*) for noun, *sifat* (not *visheṣan*) for adjective, *harfa* (not *akṣar*) for letter, *jam'a* (not *bahuvacan*) for plural,—have been freely employed. Their Hindustani is nothing but Persianized Urdu. Miskin, Sauda, and other poets are mentioned as representatives of the *genuine Hindustani* style. Quotations have been taken from their works. The publication division of the Fort William College was responsible for bringing out text books and literary works in *Reqhta* style.

Although the East India Company continued Nagari script along with the Persian script on its coins, the general policy of the Company was to prefer Arabo-Persian words and treat Hindi as separate from Urdu. This fact was regretfully noted by Tassi, Keay, Growse, Grierson and even the Sadar Diwani Adalat and the Revenue Board. The Adalat in 1839 warned the administrators in the North Western Provinces (now Uttar Pradesh) against the growing tendency of using far-fetched and unintelligible Arabo-Persian words. The Board advised the authorities to use a language which should be nearer to the speech of the general people. In his article

*The name 'Hindustani' was given to the language of India by the British. Previously, through the Muslim period, the word 'Hindi' or 'Hindvi' (neither 'Hindustani' nor 'Urdu') was used in official references. It is interesting to note that 'Urdu' is nowhere mentioned in the statutes of the East India Company.

"Some objections to the new modern style of official Hindustani",* Growse vehemently attacked the misguided policy of the Government. He said that Urdu was hardly 50 years old, but it had been allowed to encroach upon the rights of a legitimate language. Raja Shiv Prasad protested against the British "forcing a foreign language in Persian character upon the helpless masses, in fact doing what the Mohammadan emperors of Delhi never thought to do." He went so far as to say that "to read Persian is to become Persianized, all our ideas become corrupt and our nationality is lost.† Such a forceful reaction against Persian and Persianized Urdu was probably a phase of the rise of national consciousness. Nationalism demanded a common language and recognized the rights of the masses rather than of the classes.

It is a remarkable fact that the Christian missionaries in India who had to work among masses, have always used Sanskritized Hindi in their publications, with a few words of foreign origin.

There was a time (1837-1900), when Urdu had a practically exclusive sway in law-courts, educational institutions, municipal and government offices and consequently in all spheres of life including religion. Urdu made wonderful progress during this period. But this overgrowth of a language which was totally foreign in vocabulary, form, script and ideology was unnatural and abnormal. There was a great reaction against this. Hindi had been the language of Hindus as well as Muslims for centuries. It had grown naturally on the soil. Its vocabulary has been predominantly Sanskritic, although it has always freely and generously borrowed words from Arabic, Turkish, Persian, and in recent times, from French Portuguese, Dutch and English languages. It has to be noted that while Urdu and Hindi of ordinary household speech do not differ much from each other, the gulf between the literary standards has grown. Separatist tendencies have increased thanks to the aggressive policy of the protagonists of Urdu.‡ That policy benefitted Urdu for the time being, but, in fact, it was the beginning of its decline and, with it, the decline of Persian influence. If Hindus had remained associated

* J. R. A. S. 1836, part I.

† Memorandum Court Charter, Indian Press. 1868, p. 1.

‡ There have been people, like Sir Syed Ahmad Khan, who greatly delighted in separatist tendencies, and there was a conscious effort to remove Sanskrit words from Urdu.

with it, there would have been balance. Now there were extremist tendencies and the Muslims of Hindi provinces claimed Urdu as a symbol of Muslim culture. That Urdu is the special preserve of the Muslims and that it is foreign in its elemental ideologies—these are the two arguments that are responsible for its comparative neglect by the Hindus.* A new style of Hindi came to be evolved. Modern education and scientific thought have gradually obliged Hindi to incorporate Sanskrit and Sanskritized terms in its vocabulary. It has been very natural, considering the traditions of Indian languages. This is the Hindi which could be, and is, easily understood in Gujrat, Maharashtra, Bengal and even in the South. Since the Independence (1947), Sanskritized words have rapidly replaced foreign words, even those which had become domiciled and naturalized. The same tendency is visible in all languages of India.

1.7. In concluding this account of the historical background, a few remarks to sum up the discussion, would not be out of place. The period of Persian influence, we have noted, starts with the establishment of Muslim Rule in Delhi and ends with the fall of British power in India. Before 1200, the Hindi-speaking area remained unaffected by the Muslim ascendancy in Sind, Multan and Lahore. After 1947, in fact long before this date, all chances of furtherance of Persian influence on Indian languages have totally disappeared. Rather, there are tendencies towards eliminating the age-long influences. Scientific, cultural and national exigencies have necessitated revival, reconstruction and coinage of Sanskritic terms on all-India basis, and, on a large scale, these have replaced Persian terms. Still it has to be recognized that Hindi received influences from Persian for over seven centuries—and it is a very long period, indeed.

This period has to be studied in seven phases, *i.e.*

- (1) From 1200 to 1400 A.D., there must have been but negligible influence ;
- (2) From 1400 to 1600 A.D., the influence became tangible and accepted as a matter of necessity ;
- (3) From 1600 to 1750, there was greatest harmony among classes. It is a period of healthy political and social co-operation

*This Hindu-Muslim split on a linguistic question had never arisen in Mediaeval period.

between Muslims and Hindus, the rulers and the ruled. Political harmony was initiated by Akbar and social harmony by Sufis and Bhaktas. Accidentally, this period witnessed the highest and world-famous Persian literature ever produced in India.* The influence has been reciprocal, voluntary, cordial and spontaneous. A real assimilation of foreign linguistic forms was effected during this period.

A student of mine** has presently completed a study of official documents, *farmans*, plates and inscriptions of Rajasthan dating 1150-1750 A.D. It has to be remembered that in the whole Hindi area, Rajasthan received utmost influence of Muslim culture and language. The Rajputs were in closer contact with the Muslim invaders and rulers, and their number in services was the largest. At one time the Rajputs ruled over a number of states outside Rajasthan. Their contacts with the Muslims in war and peace were long and varied. It is interesting to see that out of 235 documents examined (and these documents were mostly official and some were addressed to or received from the Mughal courts), hardly a hundred Arabo-Persian words could be obtained. The following is the periodical distribution of those words—

1150 to 1400 A.D.—Only three words—**mohammad**, **islám** and **silah'dár**.†

1400 to 1600 A.D.—20 more words, including **talák** (divorce), **muslim**‡ **surtán**‡ (Sultan), **fanj**‡ (army), **sahánsáh**‡ (emperor), **pát'sáhi** (kingdom), **alá**, **anlád** (progeny), **bandobast** (settlement of revenues), **taluk** (taluqa), **supárash** (recommendation), **ujar** (objection), **hukum** (order), **mukám** (stay), **jamít** (regiment), **diwán** (Diwan), **khusi** (pleasure), **ináit** (gratuity), **khátiri** (for the sake of), **vájibi** (proper), and **jakh'mi** (wounded).

These words concern mostly military organization and military rule.

*For details see M. A. Ghani : *History of Persian Language and Literature*, Allahabad, 1929.

**Ramchandra Rai : *Paleographical and Linguistic Studies of Hindi Documents in Rajasthan* (unpublished thesis), Allahabad University.

†Such words may not be the result of direct contact and influence. We learn many such words of various languages as our knowledge of history and geography grows.

‡Such words might have been known even without direct contacts with the Muslims.

1600-1750 A.D.—Military terms, **bandúk**, **top*** (gun), **urdú** (camp), **phateh** (victory), **bahádur** (brave), **suvár** (cavalier), **sir'dár** (chief), **sulah** (peace), **bandúk'cí** (gunner), **las'kar** (army), **gulám** (slave).

Administrative terms—**um'rá** (noblemen), **dargáh** and **dar'bár** (Court), **talásh** (search), **araj** (petition), **amal** (administration), **ikh'tiyár** (right), **phar'yád** (plaint), **and'ráj** (entry), **khavar** (advices), **dákhil** (admitted), **sir'kár** (government), **had** (limits), **akh'lás** (obedience, surrender), **ijáphá** (increase in revenue), **khitéb** (title), **khij'mat** (service), **khij'mat'dár** (servant), **phur'máyá** (ordained), **ukil** (lawyer), **gumástá** (agent), **sháh'jádá** (prince), **saláh** (council), **tak'sim** (division), **tas'lim** (confession), **hak'ikat** (fact), **evaj** (substitute), **muhadá** (rank), **raiyyat** (subjects), **kalam** (pen), **kágad** (paper, document), **shahádat** (evidence), **kám'dár** (orderly), **kifáyat** (reduction), **das'khat** (signatures), **jágir** (estate), **par'váne** (despatch), **mansab** (rank), **jawáb** (reply), **hisáb** (account), **khás** (special), **dah'sat** (terror).

General terms, of which some may have been used in administration or religion—very few words concern culture, **awal** (first, chief), **mahar'bán** (kind), **már'fat** (through), **máphak** (congenial), **jáhirá** (evident), **saráy** (inn), **salámat** (safe and sound), **int'jár** (wait), **shikár** (hunting, game), **mubáarak** (congratulations), **áram** (rest), **ád'mi** (man), **najar** (vision), **khúb** (well), **dáulat** (prosperity), **kud'rat** (nature), **kárigar** (workman), **gunah'gár** (sinner), **bág** (garden), **jyájtí** (highhandedness), **gushal** (bathroom), **khusáli** (prosperity), **sharam** (shame), **hásil** (obtained), **khus** (pleased).

The authenticity of these documents is indisputable. If an analysis of Persian influence is made from similar documents obtainable in Delhi, Uttar Pradesh and Bihar, a right estimate of the scope of that influence can then be appreciated. Literary works of the times, we shall see in the last section, are not reliable.

(4) The period between 1750 and 1836 witnessed the rise and growth of Urdu as a form of literature in northern India. But, then there was neither rivalry nor any kind of clash between Urdu and Hindi. Hindi remained a common medium of literature for Hindus as well as Muslims. This, including the previous period of

*The occurrence of the word '**top**' in the "*Prithviraj Rasau*" reflects doubt on its authenticity. The gun was never used before Taimur's time.

Mughal glory was, of course, the golden age of Hindi literature and some of the Muslim poets excelled many a Hindu poet in the quality of their works. Urdu flourished at the decadent Darbars of Delhi and Lucknow, while Hindi marched ahead among the common people. Persian influence on Hindi was normal and unforced. It, however, continued growing gradually, though slowly.

(5) From 1837 to 1900 was the period of over-emphasis on Arabo-Persian due to the organized patronage of Urdu by the British and consequent suppression of Hindi in northern provinces of India. Persian influence, through Urdu, overwhelmed Hindi in all spheres of life — education, administration (civil as well as military) and correspondence, besides literature. Hindi began to imitate Urdu.

(6) An era of reaction against over-Persianization started with the dawn of the 20th century, although the movement had started a little earlier. Since 1900 when Hindi became an alternative court-language in U. P., there has been a definite, though cautious, dependence on Sanskrit vocabularies. With the change of media of primary and secondary education, Urdu has been rapidly seceding before the growing popularity of Hindi.*

As far as Persian is concerned, this is a period of toleration. Persian words and forms current in speech and literature were, in effect, recognized as the property of Hindi language. But for new expressions, scientific needs and cultural subjects, Sanskrit sources were invariably preferred. It was during this period that the All India Hindi Sahitya Sammelan at Allahabad and the Nagari Pracarini Sabha at Banaras started pro-Sanskrit tendencies which have ever grown in all spheres of public life and which have given a severe set-back to the Persian influence.

(7) These tendencies, which had also a nationalistic appeal, culminated in several clauses in the Constitution of India. It has recognized Hindi in Devanagari (not Urdu in Persian script) as the official language of the Union of India. Article 351 of the Constitution lays down in unequivocal terms that Hindi shall have to depend on Sanskrit sources. "It shall be the duty of the Union,"

*The following figures about the number of books published in Uttar Pradesh would indicate the trend—

1889-90	361 books in Hindi, 559 in Urdu ;
1935-35	2139 books in Hindi, 252 in Urdu ;
1955-56	4583 books in Hindi, 76 in Urdu.

it says, "to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression for all the elements of the composite culture of India and to secure its enrichment by assimilating without interfering with its genius, the forms, style and expressions used in Hindustani and in other languages of India....., and by drawing, wherever necessary or desirable, for its vocabulary, primarily on Sanskrit and secondarily on other languages."*

That has sealed the fate of Persian and Persianized Urdu in India. During the last twelve years of our independence a large number of Persian words, especially those which had swayed in education and administration, have practically died out.

2. Nature of Influence

Persian influence on Hindi has to be considered in all spheres of language and literature. In literature, as we shall see in Section 4, it has been very limited and inappreciable, mainly on account of the age-long traditions of Indian literature. Linguistically, however, the influence has been varied, intense and extensive.

Dr. S. K. Chatterjee† thinks that Persian influence on NIA has been mainly lexical. In fact we should not expect any other elements as the structure of Hindi had already been complete by the time Persian could exercise any really strong linguistic influences. Still, as shown in the previous pages, Persian or Persianized Hindi (Urdu) has been the cherished language, especially of the urban classes, in India for centuries, and we shall see below that, although lexical influence is predominant, modern Hindi does contain grammatical and phonological features which can be traced to Persian sources alone.

The History of Persian loan-words in Hindi is, perhaps, unparalleled in the linguistic world. Jespersen believes that it is rare for a language to borrow particles, pronouns or verbs.‡ The loan-words, according to him, are full words, i.e., words which express complete ideas, viz., substantives and adjectives. But we shall see that the Persian loans in Hindi include not only nouns and

*The italics are ours.

†*The Origin and Development of Bengali Language (O.D.B.L.)*, § 117.

‡Jespersen, *Language*, p. 211.

adjectives but also prefixes, suffixes, adverbs, conjunctions, interjections and verbs besides fragmentary words which are quite numerous.

It has been asserted that "when a word is borrowed it is not, as a rule, taken over with the elaborate flexion which may belong to it in its original home. As a rule, one form only is adopted..."* We shall, however, note the exception offered by Persian loan-words. Hindi has adopted, in some cases, even the principles of number and gender from Persian. The formation of nouns from adjectives and infinitives is, in some instances, borrowed therefrom. The growth of analytical tendencies in Hindi is also considered to have been influenced, to some extent, by Persian structure. Anyhow, Persian loans in Hindi are not all crude forms.†

3. Linguistic Influence

3.A. LEXICAL

Persian loan-words in Hindi may be divided into five groups—

(1) Words which were absorbed by our language at one time or the other but have now become extinct, archaic or obsolete; (2) Words and phrases which were translated from Persian, as we are doing to-day from English; (3) Words which have become the property of the Hindi language and which it is almost impossible to replace by NIA. They are, so to say, full-fledged domiciled 'citizens' enjoying all the rights in the linguistic Hindi 'State' (4) Words which are, indeed, commonly used in Hindi, but which are still foreign in the eyes of the national 'State' and which are easily replaceable by the aboriginal group; and (5) Words which have no right to be here as they are not commonly understood and which are employed, quite to the detriment of the 'State,' by certain masters who are either too 'cosmopolitan' or too unconscious of the unemployment existing in their own linguistic 'State.'

The Hindi speakers and scholars need not worry about the class of words in (1) and (5). The former are dead and the latter will die. It is not possible to enumerate translated words, too. We may

* Jespersen, *Ibid.*, p. 213.

† Cf. B. R. Saksena, "Persian Loan-words in the Ramayana of Tulsidas," *Allahabad University Studies*, 1925. He states that Persian Loan-words in the Ramayana are all crude,

just take the instance of *mañg'ni'*, betrothal. It is understood that neither the term nor the institution denoted by the term was known before the coming of the Muslims. It is, in fact, not a *Saṁskāra* of the Hindus. The institution and the term are Persian and '*khwāstagāri*' translated into *mañg'ni'* is a matrimonial suit or act of betrothment. It is not easy to find out even such words without historical and linguistic data.

We have to be very watchful about the fourth group. A list of such words is given in Appendix C. The survival or death of such words will, of course, depend on the result of the struggle for existence of foreign words in many fields of science, knowledge and culture. If any place for colloquial speech is at all recognized in higher spheres of life and if Hindi in literature has not to die an abrupt death for want of sympathy for and by the common people, hundreds of Persian words which are, in fact irreplaceable, must live as valuable *suam caïque* of Hindi.

It need not be said that Hindi has treated these Persian loans as its own assets. It has changed them phonetically and moulded them grammatically whenever and wherever it could. Dr. Babu Ram Saksena* and Dr. S. K. Chatterjee† have attempted to explain such changes. The semantic changes that loan-words in Hindi have undergone have not yet attracted the attention of our linguists. A short list of such words has been given in Appendix D. These two questions, however, do not form a part of our study in this dissertation, as we have to deal with the influence of Persian on Hindi, and not of Hindi on Persian in India.

On a close observation of Persian vocables in Hindi, we discover that many of the words concern the materials brought and used by the aristocratic classes and institutions founded by them. But all Persian loan-words in Hindi are not the names of new objects or ideas introduced by the Muslims from outside. Some words denote objects that were, perhaps, better and more popular than the native ones. Still there are words which are just the new names of the old things and qualities, first used by the literate people in their pedantic or pseudo-pedantic speech and later adopted by the common people. People "very often use foreign words when it would have been perfectly possible to express their ideas by means of native

**Allahabad University Studies*, 1925, pp. 65ff.

†*O.D.B.L.*, Vol. I, pp. 573ff.

speech material, the reason for going out of one's own language being in some cases the desire to be thought fashionable or refined through interlarding one's speech with foreign words.....”*

3.A.1. Muslim terms connected with prayers, religious ceremonies and ideologies, have all been borrowed from Arabo-Persian, mostly Arabic. These are, in a way, technical terms and concern the Muslims alone. Examples—

anliyá , apostle	báhg , call to prayers
ceh'lum , 40th day of mourning	dar'gáh , shrine
dín , religion	dashúre , 10 days of moharram
du'á , prayer	farishtá , angel
fat'vá , religious verdict	haj , pilgrimage
hájí , pilgrim	imám , leader in prayers
íd , Id festival	ímán , faith
kalamá , holy words	khairát , charity
khalífá , Caliph	khudá , God
khan'káh , monastery	kurán , the holy Qoran
majár , mausoleum	mannat , wish
māul'ví , a theologian	maz'hab , religion
mullá , priest	musallá , a mat for prayers
masjid , mosque	musal'mán , Muslim
nabí , prophet	niyáz , holy offerings
nikáh , marriage	par'hez , abstention
pālgambar , prophet	rab , God
rauzá , tomb	rozá , fast
rasúl , prophet	shabe-rát , a festival
sayyad , a caste	shará , religious law
shekh , a convert	shiríní , offerings
sunnat , circumcision	táziyá , effigy of martyrs
valí , saint	ziyarat , visit to a holy place.

None of these terms is used by the Hindus in place of Indo-Aryan words and in relation to themselves. The same can be said about two names of the days of the week, namely **jumm'a**, Friday, and **jum'erát**, Thursday. Both are sacred days for Muslims, who seldom use the Indo-Aryan *shukravár* and *brihaspat* or *biphá*. Persian **haftá** (cf. Skt. *saptáh*, week) is used for 'week' by Hindus and for 'week' and 'Saturday' by Muslims.

*Jespersen, *Language*, p. 210.

3.A.2. Hindi contains two sets of cultural words,—one used by and for the Muslims and the other by and in the context of Hindus. It is an unhappy commentary on the so-called Hindu-Muslim unity and amalgamation of linguistic culture. When Islam spread in Persia, it gladly accepted Persian words—**khudá** for God, **namáz** for prayers, **ja'ye-namáz**, a prayer carpet, **rozá** for fast, etc., besides Arabic **alláh**, **salát** and **som**, **musallá**, *et cetra*. But it contemptuously refused to absorb **par'meshvar** or **bhag'ván**, **pújá** or **upás'ná**, **ásan** and **brat**. This distinctive vocabulary still persists and shall persist in spite of the adoption of Hindi as the official and national language of India. The following are some examples of this culturism—

<i>Muslim use</i>	<i>Hindu use</i>	
abbá	pítá	father
alláh	ish'var	God
ammí	ammá, mán	mother
aqd	gaṭh'bandhan	matrimony
bahisht	svarga	paradise
bar'kat	krpá	blessing
báji	jíji	sister
didár	darshan	sight
dozakh	narak	hell
du'á	prárthaná	prayer
faqír	sádhu	mendicant
fat'vá	vyavasthá	verdict
farishtá	dút	angel
fazal	krpá	grace
gunáh	páp	sin
gusal	snán, nahán	bath
gosht	máns	meat
haj	tírtha	pilgrimage
janáza	arthí	bier
jinn	bhút pret	spirits
kháb	sap'ná	dream
khálá	mánsí	mother's sister
khán'samá	rasoiyá	cook
kháirát	dán	donation
maz'hab	dharma	religion
mubárak	badháí	congratulations
muríd	shīṣya, celá	disciple

najúmí	jyotiṣí	astrologer
namáz	pūjā	worship
pák	pavitra	pure, chaste
pír	guru	religious teacher
raúzá	samádhi	mausoleum
rozá	brat	fast
salám	namaskár	greetings
talávat	páth	recitation of the scriptures
taq'dír	prárabdha	fate
tasbīh	málá	beads
ta'vīz	kavac, jantar	amulet
valíma	bhoj	feast
váz	up'desh	sermon
zakát	bali	offerings
ziyárat	bheṛṭ	visit.

Some of the Arabo-Persian words of this type such as **du'á**, **gunáh**, **mubárák**, **taq'dír** and **távíz** are alternatively employed by Hindus as well. There are some words, including **kafan**, funeral shroud, **ímán'dar**, honest, faithful, **harámí** (<**harám**, unlawful), bastard, etc. which have become popular with all Hindi speakers on account of their significative value.

It is astonishing to note that inspite of the general popularity of Sufi leaders and poets, who have had a large number of devotees and admirers even among Hindus, very few words of religious culture have actually replaced their Indo-Aryan parallels.

3.A.3. The largest number of Persian words in Hindi concern administration. This has been quite natural and imperative, considering the conditions detailed under section 1. In recent years, there has been a sudden shift on emphasis for Sanskritic terms. Still it is not quite easy to replace the terms which have been used for centuries. Although the future of many a Persian word is precarious and it is presumed that ultimately official terms as are being propagated by the Central Ministry of Education and various government departments, shall prevail, colloquial Hindi is likely to prefer Persian terminologies for a few generations. In fact, some Persian loans have a wider scope than their Indo-Aryan equivalents. The common people prefer to use the loaned **adálat** for official **niyáyálaya**, law-court, **daftar** for **káryálaya**, office, **munshí** for

lekhaḥ or lipik, clerk, **mahakamá** for vibhág, department, **kha-jánci** for koṣádhyaḥ, treasurer, and so on. We also come across a number of words which have no living, significant and suitable parallels in modern Hindi. Examples—

cap'rási , peon	kurkí , auction, attachment
bahí , account-book	misal , file
kágaz , document	rasíd , receipt
gaban , embezzlement	khánataláshí , house-search
madd , item	vakíl , pleader
fanj'dári , criminal side	díváni , civil side
saláh'kár , adviser	etc., etc.

In the Middle Ages, civil and military departments of the government were not separate. Still, it can be safely said that the following terms have been borrowed from military life—

bárúd , ammunition	golandáz , gunner
ham'lá , attack	harával , vanguard
havál'dár , military officer	jaṅg , war
jamádár , (orig.) captain	jirah bakhtar , armour
kúc , march	khandak , ditch
khemá , camp	kilá , fort
morcá , fortification	rasálá , cavalry
rasál'dár , cavalry officer	sipáhi , soldier
sulah , peace	etc., etc.

The following names of weapons have been taken from Persian-Turkish sources, and barring **tír**, **kamán** for which **IA dhanuṣ**, **bāṇ** have long been in use in India, these words are now practically irreplaceable.

bandúk , gun	gulel , pellet-bow
kirac , a cutter	kamán , bow
nezá , spear	pesh kabaz , dagger
saṅgín , picket	tamańcá , revolver
top , machine gun	tír , arrow
tufańg , musket.	

The administrative units are even to-day known mostly by their Persian names. Examples—

kúcá , lane	mohallá , locality
dehát , country side	kas'ba , town
shahar , city	par'ganá , sub-division
tah'sil , sub-division	zil'a , district

jagír (estates) and **riyásat** (states) are gradually disappearing

on account of political reforms.

The following is the list of some civil and military officers, employees and workers. Many of these names are still current and have received recognition even in the official language.—

bád'sháh, sháh , king, now applied to Muslim kings	sultán , sultan, now a particular designation
shah'zadá , prince	vazír , minister
díván , now used for head constable	bakhshí , now only a personal or family name
nawáb , used only for a Muslim prince	táluqádár , estate-holder (now disappearing)
zamín'dár , landlord	jágír'dár , estate-holder
súbedár , at one time 'governor', now a non-commissioned military officer	jamádár , captain, now a non-commissioned officer, or a sweeper
sar'dár , chief	havál'dár , now a low military officer
fanj'dár , army officer (obsolete)	a'uhdedár , rank-holder, officer
hákim , officer	
ahal'kár , govt. servant	musáhib , courtier
mulázim , employee	kárin্দá , working agent
har'kára , messenger	dárogá , superintendent
cob'dár , staff-bearer	dar'bán , warder
cap'rásí , peon	daftará , record-keeper
munsif , judge	sipáhi , soldier, constable
mukh'tár , attorney	vakíl , pleader
kár'kun , agent	párokár , follower
muním , clerk	munshí , writer
pesh'kár , court reader	tah'síl'dár , orig. collector, now a sub-officer
mukaddam , a village head-man	amín , a collecting officer
gardávar , a village officer	
	etc. etc.

There are certain terms which are technically used in judicial contexts. They are rapidly giving place to national all-India terms of Sanskrit origin. Examples—

amánat , deposit	adávát , enmity
adálat , court	ag'vá , rape
bahálí , reinstatement	barámad , found
barí , acquitted	bar'khást , dispersed
banám , <i>versus</i>	bayán , statement

bálig, major
daf'a, section
dává, law-case
evaz, in lieu
farár, absconder
hirásat, custody
insáf, justice
ikrár'námá, bond
jirah, cross examination
khárij, dismissed
kurk, attachment
misal, file
mukaddamá, law-suit
mudda'í, plaintiff
mul'zim, accused
muvaqqil, client
pāiraví, suing
phár'khatti, release
rahan'dár, mortgagee
surág, clue
shinákhat, identification
tamassuk, instrument
uzar'dári, objection
zabtá, statute
zamánat, bail

cárájoi, law-suit
dastávez, document, bond
dáyár, submit
gir'ví, mortgage
fanj'darí, criminal law
ijará, dues
ij'lás, meeting
istagásá, plaint
jawáb-dává, statement in reply
khánátaláshí, house-search
kurk-amin, bailiff
mansúkh, cancelled
mu'áv'zá, compensation
mudd'álih, respondent
musammát, woman (by
name)
nálísh, law-suit
peshí, hearing
ráh'darí, passport
sabút, proof
shahádat, evidence
támil, service of warrant
urfa, *alias*
vasiká, registered deed
zabt, confiscated.

Quite a large number of terms originated in law-courts and became general. Most of them are, of course, disappearing. Examples—

āgh, notified, informed
bahas, discussion
dalīl, argument
darkhāst, petition
fāis'lā, judgment
gavāh, witness
hak, right
hāsiyat, status
havāle, in charge
hissedār, partner
khunī, murderous
manzūr, granted

ávára, vagabond
dastúrí, customary dues
daryáft, enquire
gaban, embezzlement
faharist, list
házirí, presence
har'jána, compensation
huliya, appearance
hisáb-kitáb, account
jáy'dád, property
káida, rule
masandá, draft

miyād, limitation
mas'la, matter
rish'vat, bribe
rasīd, receipt
sabūt, proof

mah'natānā, remuneration
pesh'gī, advance
rafā-dafā, finish
salāh, advice
shart, condition

etc. etc.

Government in the middle ages did not have many functions to perform. The main concern of the rulers was to maintain law and order and to collect revenues primarily for royal expenses and secondarily for running the administration. Hence the terms relating to law and order are most numerous. Naturally enough, they replaced the Sanskrit terms which were prevalent before the Muslim rule, and have since persisted. Government departments were not well defined, and the same set of officers performed military, administrative, judicial, revenue, police and sundry functions. Even the British government, till recently, had the same pattern. The duties of government towards the people were limited. Besides the judicial terms mentioned above, the following terms concerning the executive functions are known to Hindi—

sipārish, recommendation
jabar'dastī, force
bagāvat, rebellion
jur'mānā, fine
sar'kār, government
kāid, imprisonment
kāidī, prisoner
zanjīr, chains
daūrā, tour

khushāmad, flattery
gadar, sedition
tāvān, damage
havālāt, lock-up
par'vānā, pass
kāid'khānā, prison
kam'cī, caning
nazar'bandī, confinement
gasht, round

Of the revenue terms, the following may be cited as examples—

āb'kāri, excise
bāqīdār, tenant in arrears
jarīb, a measuring chain
mah'sūl, tax
māl'khānā, revenue office
naz'rānā, tributes

bāqī, arrears
bandobast, land-settlement
jamābandī, land-records
māl, revenue
māl'guzārī, land-taxation
sikkā, coin

3.A.4. It has already been said in the introductory part of the book that the Mughals were staunch patrons of learning. We hear of libraries, schools and colleges founded and subsidized by them. The words **kalam**, pen, **kalam'dān**, pen box, **sokhtā**, blotting paper,

takhtí, writing tablet, **siyáhi**, ink, **davát**, ink-pot, **kágaz**, paper, **rukka**, a slip, **masnáda**, manuscript, **daftar**, file, and such other words of Persian origin suggest that in the middle ages the whole art of writing was radically changed. The bhoj'patra or tá'patra, palm leaves, were no longer useful, and so also other indigenous materials. **kitáb** from Persian, is the modern book which is quite different from the pothí or grantha of the Indo-Aryans who usually tied the leaves in the middle with a string. The words **haraf**, letter, **imtihán**, examination, **par'cá**, paper, **lafz**, word, **máne**, meaning, and **muhávirá**, idiom, have also come from the field of education. With the modern form of the book also came the words **jild**, book-binding, **jild'sáz**, book-binder, **postín**, lining cloth, **shirázá**, back-binder, **shikanjá**, binder's press, **daf'tí**, board, etc.

Language also bears out the fact that postal system, in whatever crude form it might be, had been established long before the coming of the British into India. The following terms are significant—

khat, letter

patá, address

lifáfá, envelope

sar'námá, address

har'kára, postman

kátib, writer.

Also note the words **khabar**, news, and **akh'bár**, newspaper.

3.A.5. Next in importance are the names of articles of everyday use—clothes, utensils, furniture, ornaments, sweets and dishes, varieties of meals, drinks, fruit and even vegetables, toilets, etc. Most of these articles are luxuries. The Turanian, Persian and Mughal kings and noblemen believed in high living. "Bábar ba-âish kosh ki álam dobárah nesta"—O Babar, writes Babar himself, enjoy yourself, for this world will not be there again. "Eat, drink and be merry, for tomorrow we die" was the ideal of aristocratic life, especially during the peaceful Mughal times when the foreign nobility was literally degenerated. Even earlier than this, *i.e.* under the Delhi Sultanate, we hear more of debauches and social wrecks than of Balbans and Nasiruddins who lived austere lives.

Indian life, on the other hand, had been unsophisticated and unostentatious. Indians were scrupulous about simple living and high thinking. Generally, Indo-Aryan terms concern necessities of life. A comparison of prevalent Indo-Aryan and Persian terms would be interesting.

3.A.5.1. Indo-Aryan names for garments are not many. The first

appears that women in olden times had more clothes than men. As a matter of fact, women have always needed better care and protection. They have had *sārī*, *dhotī* as lower garments and *colī* or *aṅgiyā*, a blouse, and *dupaṭṭā*, *pallā* or *sālu* as head-dress. Men have had just a *dhotī* a *laṅgoṭī* or *jāṅghiyā* (loin-cloth) and *aṅ'rakhā* < Skt. *anga-rakṣakah*, a kind of tunic or coat. The Persians introduced an elaborate variety of clothes, especially for men. The fashions of ladies were not well known outside the harems and, therefore, not popularly adopted. *par'dā*, veil, and *bur'kā*, veiling gown, were, indeed, commonly seen and used. On the other hand, men imitated the ruling classes and aristocrats freely and tried to appear like them from top to toe. The following list of men's clothes adopted from Persian would be interesting—

sāfā , turban	gulūbānd , muffler
sad'rī , a waist-coat	phatūhī , a waist-coat
kur'tā , a long shirt	kamīz , shirt
sal'vār , trousers	pājāmā , drawers
tah'bañd , lower cloth	azārbañd , trouser-string
mozá , socks	jurāb , socks
luñgī , interwoven cloth	shāl , shawl
cādar , cloth-sheet	dastānā , gloves.

shāl and **cādar** are used for multifarious purposes and also by women. The Persian **nīmā**, a short garment, and **jāmā**, a tunic, are used at festivals and marriages in north-western India. **rūmāl**, originally a big cloth used as a head-dress, is now a small piece of handkerchief. **bagal-bandī**, a gent's gown, and **mirzāī**, a tunic, appear to be Persian words, though they are not available in Persian lexicons. The latter is from **mirzā** (or *mīr'zādah*), and it seems that the garment was at first a special distinction of the upper classes. For terms relating to tailoring and weaving, please vide 3.A.6.1. and 3.A.6.2.

For want of popular words in Sanskrit literature, we cannot state with confidence what bedding the Indians had before the advent of the Muslims. But the contribution of such terms as **bistarā**, bedding, **toshak**, cushion, **lihāf** and **razāī**, quilt, is valuable. **Takiyā**, pillow, has replaced the IA *sir'bānā*, < Skt. *shirodhānā*, now used only in some parts of India. The word **razāī** is not to be found in Persian lexicons. It is, perhaps, from 'Razā', a proper name, may be, of some prince or lord. It may be pointed out that a **razāī** is more aristocratic than a **lihāf**.

3.A.5.1. The following names of utensils have come from Persian—**am'khorá**, < Per. *áb-khorah*, a big cup, **bádiyá**, bowl, **cammac**, spoon, **cilam'cí**, basin, **deg'cí**, boiler, **jám**, bowl, **kúzá** (also *cf.* **kujjá**), a water-pot, **pyálá**, **pyáli**, cup, **rakábí**, plate, **suráhí**, flask, **tas'lá**, tray, and **tashtari**, saucer.

tandúr < Per. *tan-war* or *tanúr*, bakery, oven, is also an important contribution. **martabán**, jar, is useful, too.

The Indo-Aryan names of utensils are numerous and varied.

3.A.5.2. Of the ornaments, Hindi borrowed just a few as the following names show—

bázúbánd, armlet **báli**, ear-ring

hamel < Per. *hamá'ili*, **janjír**, chain

necklace

jahángirí, bangles **kal'gí**, crest, plume

sar'pec, head-lace **gulúbánd**, neck-lace

jahángirí, as a fashion, was introduced by Queen Nur Jahan.

As a matter of fact, the Muslims had not got many varieties to offer. India has been, and is even to-day, known for her jewellery, although on account of the influence of the Muslims and the British, men have gradually discarded the use of ornaments. In olden times men had, perhaps, more ornaments than women. Indian women have always considered ornamentation as a part of womanly accomplishment. Rather, it is an essential mark of married womanhood.

3.A.5.3. The names of meals and dishes present a strange contrast between the lives of the Indo-Aryans and the foreigners. The former have tenaciously believed in simple (*sáttvik*) diet as the best form of food. But now **kímá**, **kor'má**, **kaliyá**, **kabáb**, **koftá**, **rogan-josh**, **shor'ba** (soup), and a number of other dishes prepared from meat came to be introduced. With these preparations came **akh'ní puláo**, **táhirí**, **biriyáni**, **phir'ní**, **haluvá**, and many other dainties some of which have since disappeared. To enrich these dishes, we still use **guláb**, rose water, **rúh**, essence, **masálá**, spices, **acár**, pickles, **murabbá**, jam, etc. The words **jáphat** or **ziyáfat**, feast, and **náshá**, refreshment, are commonly used even to-day. Of the forms of baked bread, **capátí** and **kul'cá** are Turkish. It is notable that the words **máidá** and **sújí**, two forms of wheat-flour, **besan**, gram-flour, and **namak**, salt, are also Persian terms.

The *khánsámá*, cook, was originally Per. *khán-i-sámán*, i.e. the lord of the household. The cook in the mediæval ages was, indeed, an important personality as the name shows. He played an important part in the life of the nobility. We can fairly imagine how richly the *dastar-khván* (festal boards) of those noblemen were laden with meals, dishes, sweets, drinks, and other *ingesta cerealia*. Alauddin Khilji had to ban festal parties which were becoming a source of political and social trouble, and Feroze Tughlak had to pay a heavy price for encouraging wine-gatherings and feasts. Delicacies increased as the Mughals settled to peaceful pastimes and as the Nawabs gained independence, especially at Lucknow. The British preferred Muslim *khansamas* to Hindu *rasooyas* as the former knew the art of preparing a larger number of cakes and grubs.

The Indo-Aryan were, no doubt, extremely fond of fruits. We know that Rshis and Brahmacháris lived on fruit, raw vegetables and roots. The Persians, however, introduced a jolly good number and quality of fruits in Indian diet. In some cases Indian fruits were given Persian names, e.g. *anúr*, grape, for *drákṣá* > *dákh* which came to mean a raw variety, *anár*, pomegranate, for *dārima* > *dārd*, the latter meaning an inferior quality, and *am'rúd*, guava, for *jám* which is now a provincial term. The following list of dried and fresh fruits may be further considered—

álúcá , small plum	álúbukhará , plum
bádám , almond	anjír , fig
bihí , a kind of peach	khúbání , apricot
khur'má , dates	kish'mish , currants
munakká , dried grapes	nárángí , orange
naújá < Per. <i>lāj</i> and cal-	pistá , pistachio

gozah, a nut

shaf'tálú , a kind of peach	seb , apple
sháh'tút , mulberry	sharífá , custard apple

The two words used in Hindi for vegetable,—*tar'kárí* and *sabzi*—are Persian. Of the varieties we have *shal'jam*, turnip, *cukandar*, beet-root, *podíná*, mint, *kulfá* and *kásh'ní*, potherbs, *piyáz*, onion, *lah'sun*, garlic, *tar'búz*, melon, *gájar*, carrot, and *kaddú*, gourd, *khár'bújá*, musk-melon.

The undermentioned names of sweet preparations, now known as Indian sweets, are Persian—

bálúshahí, **barfi**, **gajak**, **haluvá**, **jalebí** (Ar. *zalíbiyá*), **kalá-kand**, (shakkar) **páre**, and **kulfi**.

To these may be added **samosá** (Per. sambosah), a pie, **malái** (Per. balái), cream, **shírā**, liquid sugar, **cás'mí**, a kind of syrup, and **misrí***, sugar, and **baraf**, ice.

With these may be examined **sharbat**, syrup, **shikanj'bin** (Per. sirká anjabin), a lemon drink, and **sharáb**, wine.

Smoking, as a fashion, may be traced to Muslim times through the words **caras**, hemp-exudation, **sulfá**, an intoxicant, **hukká**, smoking pipe, **farshí hukká**, **pec'vár**, oscillating pipe, **cilam**, bowl, **tambákú**, tobacco, **kash**, puff.

nashá, intoxication, is also a Persian contribution. It is a very important fact that Indo-Aryan names connected with intoxicants are few. Even **afim**, opium, though connected with Skt. ahiphena, is immediately derived from Ar. afyún. Also consider the Persian word **posti**, one intoxicated by poppy, lazy.

3.A.5.4. The following additions to cosmetic vocabulary have been received from Persian—

abir , flower-powder	gulál , flower-powder
guláb , rose	hiná , henna
hamám , bath	itr , otto
khijáb , dye	mushk , perfume
rogan , oil	rúh , essence
sábun , soap	shishá , mirror
shishí , phial	surkhí , rouge
sur'má , collyrium	vasmá , dye

Even the word **áinak**, spectacles, is Arabic and **cashmá**, spectacles, is Persian.

3.A.5.5. Quite a good number of articles of furniture bear Persian names. Examples—

mez , table	kursí , chair
áram kursí , easy chair	takhat , dais
sak , a reed-spread	gálícá , kálin , rug
farash , carpet	jázim , over-carpet
takhat-posh , dais-cloth	mez-posh , table-cloth
(palańg) posh , bed spread, and a number of other covers.	
cik , (Tur. cig), a chick	par'dá , curtain

*Indian etymology may derive the word from Skt. 'mishritá', but it is more obviously connected with 'misra' or Egypt.

shámiyáná, canopy
kanát, pavilion-wall
fánús, branched lamp

say'bán, shade
mas'nad, pillow
shamádán, lamp-stand

etc. etc.

3.A.6. Professions have received several things and words from Persian *fons et origo*. That a large number of professions bear Persian names is a significant situation by itself. It would be highly enlightening to compare the existing IA names of professions and imported Persian names. Examples of Indo-Aryan names are — **baniyá**, merchant; **baṛhaí**, carpenter; **bhaṛ'bhunjá**, parcher; **bhaṭiyará**, baker; **bhaṅgí**, sweeper; **camár**, cobbler; **dhobí**, washerman; **dhuniyá**, carder; **ḍom**, drummer; **gaṇdhí**, perfumer; **gavaíyá**, singer; **gválá**, cowherd; **ghasiyará**, grass-cutter; **kahár**, porter; **kisán**, peasant; **kumhár**, potter; **lakaṛ'hará**, wood-cutter; **lilárí**, dyer; **luhár**, iron-smith; **málí**, gardener; **manihár**, glassware merchant; **macherá**, fisherman; **nái**, barber; **nyáriyá**, gold-seeker; **pan'várí**, betel-seller; **pan'sárí**, grocer; **sunár**, goldsmith; **telí**, oil-presser; **vaid**, physician; etc.

The Persian loans are—

bág'bán*, gardener, **bajáj**, draper, **bávarcí**, cook, **bázígar**†, juggler, **bel'dár**, digger, **cap'rásí**, peon, **dalál**, broker, agent, **dar'zí**, tailor, **dukán'dár**, shopkeeper, **hakím**, physician, **hal'vái**, confectioner, **hamámí**, hammam-keeper, **ittár**, perfumer, **jallád**, executioner, **jarráh**, surgeon, **jild'sáz**, book-binder, **juláhá**, weaver, **kalaígar**, tinner, **kasái**, butcher, **khán'samá**, steward, **kharádi**, lathe-worker, **madarí**, juggler, **mashál'cí**, torch-bearer, **maz'dúr**, labourer, **minákár**, enameller, **mírásí**, drummer, **mistarí**, mechanician, **nán'bái**, bread-baker, **nál'bañd**, horseshoe-maker, **pahal'ván**, wrestler, **rafúgar**, danner, **rañg'rez**, dyer, **rañg'sáz**, painter, **sáís**, syce **sañg'tarash**, stone-cutter, **sár'bán**, camel-driver, **sarráf**, banker, **shikarí**, hunter, **tañbolí**, betel-seller, **vakíl**, lawyer, **zín'sáz**, harness-maker.

These and even indigenous professions have a number of technical terms which owe their origin to Persian and other allied languages. Even the general words **károbár**, business, **roz'gár**, employment, **kárigar**, artisan, and **peshá**, profession, are derived

*side by side with H. **málí**.

†also Hindi **naṭ**.

from Persian.

While considering various professions, it at once strikes that there has been a very happy and useful blending of fashions. *nái*, barber, is an Indo-Aryan word (from Skt. *nápita*), but some very important articles of his use have Persian names. The native barber must have had a razor, a pair of scissors, a nail-cutter and other tools as the names *khur* or *churá* < Skt. *kṣura*, *katar'ní*, cutter, and *nahání* < Skt. *nakha-haraṇí*, etc. clearly show. But the more popular use of Per. *ustará* and Tur. *qā'ncí* suggests that the new varieties of razor and scissors were better and more decent. Compare also the Persian loans *moc'ná** < *mū-cínah*, tweezers and *shishá*, mirror, or Arabic *áiná*, mirror, *sábún*, soap, and *hajjám*, barber, and *hajámat*, hair-cutting.

3.A.6.1. Hieun Tsang (7th century A.D.) tells us that tailoring was unknown in India by his time. The IA words *top'ná*, to stitch, *síná* (Skt. *sívanam*), to sew, *suí* (Skt. *sūci*), needle, however, indicate that the art of sewing clothes had come into existence long before the settlement of the Muslims, though tailoring as a profession might not have become the vogue earlier. The very word *darzí* for a tailor is Persian. The elaboration of living standards necessitated the use of more garments, newer fashions and modes. We have discussed (3.A.3.2.) that quite a considerable number of our tailored clothes have Persian names. Note further *sinjáf*, border-stitch, *bakhiyá*, back-stitch, *nefá*, channel for trouser-string, *miyání*, patch joining legs of trousers, *ástín*, sleeve, *jeb* or *khísá* (Per. *kísah*), pocket, *pahuñcá* < Per. *páicah*, foot of the trousers, *tirá*, front band, *tílá*, gold-lace, *astar*, lining, *astarí* or *istarí*, iron, and such other Persian terms now very commonly employed in Indian tailoring. Compare also the names of European fashions in clothing and tailoring.

3.A.6.2. *juláhá*, weaver, is merely a substitute for the OIA *tantuváya*. A large number of varieties of fine cloth were, however, introduced from time to time by the Muslim settlers. The following, if not actually Persian in origin, are at least Persian in nomenclature—*alfá*, *at'las*, *cár'khána*, *cár'jáma*, *cikkan*, *dariyái*, *gul'*

*It is phonologically wrong to derive the word from Skt. 'moca-nam' as the *Bhasha shabda kosh* and the *Hindí Shabda Sagar* do.

badan, hal'ván, kalábattú, kam'kháb, makh'mal, narmá, shab'nam, táftá.

In this connection it may be stated that the words **pasham**, fine wool, **pash'miná**, woollen cloth, **resham**, silk, **kar'ghá**, weaving pit and machine, < Per. kár-gáh, workshop, are all Persian words. The **gaz**, yard, yard-stick, and **girah**, one-sixteenth of a yard, are also Persian.

3.A.6.3. The largest number of professional loan-words from Persian concern the art of house-building. The Persians were really expert in architecture, and they gave us new forms of buildings, new architectural modes and new tools. Compare the following terms of masons—

buniyád, foundation

(bára)-**dará**, pavilion

bár'já, canopy

burj, turret

cambaccá, cistern

dálán, hall

dívár, wall

gusal kháná, bath-room

haveli, mansion

hauz(d), reservoir

kursi, plinth

khasi (par'nálá), straight
channel

makán, house

mañzil, storey

marammat, repairs

miyáni, middle storey

morcá, fortification

par'dá, partition

pul, bridge

ráis, seat

sáncá, mould

supedí, white-washing

shish mahal, crystal palace

zíná, staircase

bálá kháná, upper storey

barám'dá, verandah

bakhárá, store-house

burj, tower

daraz, joint

díván kháná, chamber of
audience

gára, mortar

gumbad(j), dome

haram, harem

huj'rá, projection

kilá, fort

mahal, palace

mak'bará, tomb

mah'ráb, arch

miyáná, centre

minár, minaret

náb'dán, drain

push'tá, buttress

raddá, layer (of bricks)

salámi, slope

sang'marmar, marble

shah'tír, beam

tah'kháná, underground

chamber

It has to be remembered that the Muslim rulers, especially the

Mughals, were famous for constructing buildings.

Besides the mason, the foreign carpenter or **mistarí** (< Per. **mistar**, a measure) contributed a good number of tools and articles, as the following list will show—

bar'má , drill	bíní , joining wood
burádá , wood-dust	dar , door
dar'vázá , door	darícá , window
dillá , board	já'f'rí , network
kharád , lathe	khat , line
pushtiván , prop	patám , groove
randá , plane	reg'már , file-paper
rukhaní , chisel	sábul , plumb
sares , glue	takhtá , plank
ták , door	ták'f'í , small door.

Some important articles of our furniture bear Persian names—**mez**, table, **kursí**, chair, **takht**, dais, **almárí**, shelf, etc.

pec, screw, **pec-kas**, screw-driver, **káb'lá**, screw-nut, **kut'ká**, a check, **sumbá**, ramrod, **purzá**, part, **kamání**, spring, **sikh'cá**, iron-bar, are some of the loan-words in the vocabulary of a smith.

3.A.6.4. The Persian-loaned terminology concerning horsemanship is quite rich and abundant. There is no doubt that the Turanians, Turks, Arabs and Mughals were superior to the Indians in this respect. New breeds of horses were imported, and we get the words **akhtá**, castrated horse, **arabí**, **iráqí**, **buláqí**, **kumáit**, chocolate-coloured, **kotal**, accompanying horse, **mushkí**, black horse, **nuk'raí**, white horse, **sahjáfí**, grey horse, **turkí** and other names of classes of horses. The words **sáís**, syce, and **koc'ván**, driver, in our modern vocabulary, are Persian, and with these may be considered **yál** or **ayál**, manes, **astabal**, stable, **cábuk**, lash, **cábuk'dání**, lash-holder, **cangán**, polo, **dum'cí**, tail-band, **daháná**, bit, **kharítá**, purse, **khugír**, saddle-cloth, **khurjí**, sack, **khar'khará**, curry-comb, **lagám**, bridle, **nakhás**, horse-market, **nál**, horse-shoe, **nasal**, breed, **rasálá**, cavalry, **rasál'dár**, cavalry-officer, **rakáb**, stirrups, **savár**, rider, **savá'í**, riding, **sáz**, harness, **sináband**, chest-band, **sum**, hoof, **tabelá**, stable, **tañg**, horse-belt, **zer'band**, under-band, **zín**, saddle, **zín'posh**, saddle-cloth, **tasmá**, strap, etc. A casual observer of these terms might be misled to think that the horse was probably a wild animal in the pre-Mohammadan India. But it is true that the Arabs and Persian soldiers were superior in

horsemanship which must be responsible for replacing many an Indo-Aryan term. Otherwise, Sanskrit literature has a good number of books on the training of horses.

3.A.6.5. *Agriculture as a profession was not so much developed in Muslim countries as in India. The following terms have come through land-administration—*

ábí , watered field	barání , rain-field.
banjar , barren	cahí , having a well
fasal , crop	jins , produce
kasht , cultivation	kasht'kari , agriculture
kharif , first crop	paidavar , produce
manrusi , inherited	rabi , second crop
takavi , agricultural loan.	

3.A.6.6. Below is given a list of miscellaneous Persian terms relating to various professions—

a. dukan , shop	dukan'dar , shop-keeper
kharidar , customer	bazar , market
tarazu , weighing balance	
b. minakari , enamelling	kundan , pure metal
zari , gold-lace	naginá , precious stone
c. kasida , needle-work	phul'kari , embroidery
kalabattu , silk-threading	kar'cobi , net-work
kinari , hemming	sal'ma , gold-band

etc., etc.

3.A.7. An examination of scientific terms reveals that the Muslim settlers had rich vocabularies in Engineering and Medicine which bear testimony to their advancement. The Engineering terms have been discussed under 3.A.6.3. Medical terms are quite numerous. They are more popular in western Hindi areas than in the eastern parts.

3.A.7.1. The medical science known in India as 'Yunani' (Greek) was introduced by Arab physicians. A large number of terms derived from this sphere have now become a valuable part of general vocabulary. Examples—

*Anatomical terms—***baccedani**, womb, **bagal**, armpit, **dil**, heart, **dimag**, brain, **fota**, testicle, **gar'dan**, neck, **gur'da**, kidney, **jigar**,

liver, **kad**, size, **kamar**, waist, **kalejá**, liver, **medá**, stomach, **pesháb**, urine, **pasíná**, sweat, **rag**, vein, **síná**, thorax, **zabám**, tongue.

Diseases — **át'shak**, syphilis, **bad-haz'mí**, indigestion, **bál'khorá**, skin-disease, **bavásir**, piles, **bukhár**, fever, **haizá**, cholera, **khas'rá**, measles, **lak'vá**, paralysis, **mohar'ká**, typhoid, **násúr**, cancer, **naz'lá**, cold, **reshá**, catarrh, **súzák**, gonorrhoea, **zahar'bád**, blood-poisoning, **zúkám**, bad cold.

Drugs and Medicines — **ark**, juice, **akar'karahá**, a herb, **isab'gol**, seed of fleawort, **ak'sír**, elixir, **carbí**, fat, **davá(i)**, medicine, **gul'kaúd**, rose-candy, **itr**, essence, **juláb**, purgative, **katírá**, resin, **khamír**, yeast, **khizáb**, dye, **májún**, medicinal candy, **mar'ham**, ointment, **mom**, wax, **momiyá**, a medicine of marrow, **murabbá**, jam, **mushk**, musk, **naúsadar**, salt ammoniac, **sharbat**, syrup, **shahad**, honey, **shírá**, syrup, **shorá**, saltpetre, **sir'ká**, vinegar, **tabáshir**, substance of bamboo, **tezáb**, acid, **varak**, gold or silver leaf, **vasmá**, dye.

Other terms — **bímar**, patient, **fasad**, incision, **hakím**, physician, **harárat**, temperature, **hávan dastá**, pestle and mortar, **jarráh**, surgeon, **maríz**, patient, **mavád**, puss, **nabaz**, pulse, **nus'khá**, prescription.

The presence of these and so many other Persian medical terms in Hindi can be accounted for by the fact that the Ayurvedic system of medicine had declined in the Middle Ages, and that the Greek (Yúnání) system, which was but the Indo-Greeco-Arabic science, was patronized by the Muslims for centuries. As the medium of instruction remained Persian, the Yúnání study has been more common and the system more generally practised than the Ayurvedic. The combination of the barber's profession and the surgeon's art is a typically Persian institution.

3.A.8. Indian painting, like other arts and crafts, did not get much encouragement at the hands of Delhi Sultans. We find Feroze Tughlak prohibiting painting of portraits and wall-decorations in his palace. The art of painting owes its revival in India to the Mughals. But most of the terms like **tasvír**, painting, **musavvar**, painter, **kalam**, brush, etc. are disappearing. Still, we have a rich terminology of certain shades of colours for which we are indebted to Persian language. Examples—

ángurí, grape-like

ás'mání, sky blue

bádámí, almond-like**gulábí**, pink, rose-like**kir'maj(c)í**, crimson**mushkí**, jet-black**sur'maí**, dark**tútiyá**, vitriol blue

etc., etc.

fírozí, turquoise blue**khákí**, grey**kish'mishí**, tawny**piyází**, onion-like**totiyá**, parrot-like

The Persian names of main colours, namely, **surkh**, red, **siyáh**, black, **suped** or **saphed**, white, **sabz**, green, etc. are also used along with IA equivalents.

3.A.9. The Persian contribution to music may be valued from the various names of instruments and notes and airs. The Mughals, excepting Aurangzeb, were great patrons of music. But it should be understood that, in spite of many a music term of Persian origin, it was mainly Indian classical music which remained predominant and popular. **tab'lá**, **rabáb**, **nāḡbat**, **nagará**, **damámá**, **táshá** or **tás**, **caṅg**, **daf** or **ḡaph'lí**, are the names of drums and tabors which were introduced by the Muslim musicians. Of other instruments **naḡrí**, **algojhá**, **dil'rubá**, **sítar**, **shah'nái**, **taṅbúrá**, **sarod**, may be considered. **kavvái**, **khayál**, **tállaná** or **taráná** are the names of musical notes. **muj'rá** is a form of dance accompanied by vocal music.

The word **sáz** for instrument and **ustád** for a master-musician are well known.

3.A.10. Among games and sports, we get **shat'raṅj**, chess, **gaṅjífá**, bridge, **tásh**, playing cards, **pataṅg**, paper-kite, **caṅgán**, polo or hockey, **kushtí**, wrestling, **pahal'váni**, gymnastics, etc. Historians believe that chess was an Indian invention. But since its migration to Arabia and Persia and since the dark middle ages, the whole terminology concerning it has changed. All of its modern terms are loans from Persian. Compare—

báji, over, finish**pílá** < **fíl**, bishop**rukḡ**, castle**mohará**, chessman**bád'sháh**, king**piyadá**, **phar'já**, pedal**vajír**, queen**kisht** or **shah**, check

etc., etc.

3.A.11. The following names of birds and animals are Persian—

baharí, **báz**, hawk
bulbul, nightingale
fákhtá, turtle dove
kabútar, pigeon
murgábí, water-fowl
totá, parrot
sher babar, lion.

batakh, duck
hud'hud, hoopoe
jurrá, falcon
murgá, cock
shik'rá, a bird of prey
duñbá, ram
sher, tiger

In this connection it has to be remembered that these names have become popular on account of the many pastimes and hobbies connected with these birds and animals.

3.A.12. Gardening was another hobby of the Mughal emperors, provincial governors and noblemen. The words **bág**, garden, **bagícá**, a small garden, **jakhírá**, nursery, **gul'dastá**, boquet, **pevañd**, grafting, **rañs**, walks, **háshiyá**, border, are Persian. Of the many names of flowers introduced in those days only **guláb**, rose, **nar'gis**, narcissus, and **hajará**, a double flower, survive to this day.

3.A.13. The rulers have, naturally enough, a richer vocabulary in abuses and curses. Common people learnt many forms of such maledictions and saucy words from officers, and most of them are to-day irreplaceable. Examples—

bad'calan, characterless
bad'zát, of bad breeding
behayá, immodest
besharam, shameless
bevakúf, fool

bad'másh, villain
bad'tamíz, mannerless
beímán, dishonest
bepír, masterless
harám'khor, taking illegal gratification

harám'zadá, bastard
kam'bakht, unfortunate
lafangá, bully
makkár, cunning
náláyak, stupid
shoh'dá, vicious

har'jáí, faithless
kamíná, mean
luccá, profligate
múzí, uncouth
páji, base
sháitán, devil

etc., etc.

3.A.14. Some titles and designations are now used as surnames, some by Muslims and others by Hindus and Muslims alike. **shekh**, **khalífá**, **mirzá**, **muftí**, **mául'ví**, are significant terms used with

Muslim names. **diván** and **bakhshí** are used by Hindus and Muslims, particularly, perhaps, by the descendants of official families. **malik**, once meant a landlord; **sar'dár**, chief, is commonly used for Sikhs, and **munshí** for clerks, primary teachers, village officials and Kayasthas. **hajúr**, **sáhib** or **sáhab**, and **sar'kár** are terms of address usually employed by subordinates and menials for their masters. **sáhab** and **sháh'jí** are general terms of address. **janáb**, sir, is now disappearing.

Consider also the titles **ráy sáhib**, **ray bahádur**, **khán sáhib**, **khán bahádur**, **sitará-e-hind**, and others instituted by the British.

3 A.15. Mention here must be made of personal names adopted from Arabic and Persian by the Indians. Except in a few cases where we get **choṭe**, **bacáí**, **kallú**, **bábú**, **dukhlí**, etc., Muslim men and women have Arabo-Persian names and Hindus have Sanskrit or IA names. Some Hindus, Kayasthas and Khattris and some other persons, women only rarely, have names with one element, sometimes with both elements, of Persian origin. The following names among Hindus are interesting—**ḍanlat rá**m, **fateh sí**nh, **guláb sháh**, **hakúmat rá**y, **himmát bahádur**, **iq'bál bahádur**, **khush'hál ca**nd, **málik ca**nd, **námbat rá**y, **rám súr**at, **sáhib dín**, **sáhib sí**nh, **sihát bahádur**, **shádí rá**m, **sham'sher bahádur**, **shamkat rá**m, **vazír ca**nd, **zorávar sí**nh.

3.A.16. Below is given a jumbled list of words, as it is not possible to enumerate various fields of Indian life and activity in which Persian terms are used. As a matter of fact it can be safely said that there is no sphere where some Persian words are not used. Compare—

nahar, canal, **doábá**, the land between two rivers.

hínd, India, **pañjab**, the Panjab.

mar'daná, male, **zanána**, female.

ád'mí, man, **súrat**, woman.

borí, sack, **bár'daná**, packing material.

car'khá, spinning wheel, **gubbára**, balloon.

balút, oak, **safedá**, eucalyptus.

jistá, zinc, **fáulád**, steel.

dúr'bín, telescope, **khurd'bín**, microscope.

subah, morning, **shám**, evening.

- kabílá**, tribe, **giroh**, group.
kirayedár, tenant, **súd'khor**, usurer.
rasm, rite, **riváj**, custom.
havá, air, **gar'dá**, dust, and **tufán**, storm.
cákú, knife, **auzá**, instrument.
kum'kumá, bowl, **fánús**, candle-tree.
mah'mán, guest, **mez'bán**, host.
rasad, supplies, **gallá**, corn.
saráy, inn, **kár'ván**, caravan.
sadí, century, **hazár**, thousand.
cíz, article, **jagah**, place.
rishtedár, relative, **ummíd'vár**, candidate.
maveshí, cattle, **ján'var**, animal.
rastá and **ráh**, way, **kinará**, bank, edge.
musáfir, traveller, **ráhi**, passer-by.
namúná, sample, design, **nakshá**, plan, map.
bagucá, bundle, **bandar'gáh**, seaport, **bímá**, insurance, **jádú**, magic, **káh'vá**, coffee, **khán'dán**, family, **kissá**, story, ballad, **lášh**, corpse, **máidán**, plain, **mom'jáma**, oil-cloth, **vaqt**, time, **yatim**, orphan, **zahar**, poison, etc., etc.

3.A.17.1. A large number of adjectives borrowed from Persian are now an indispensable part of Hindi vocabulary. Although, in some cases, there are Sanskrit equivalents parallelly used by literate classes, the Persian forms are more popular and significant. From most of these adjectives are formed abstract nouns which are equally important vocables in Hindi language. Examples—

<i>adjectives</i>	<i>nouns</i>
ábád , inhabited, prosperous	ábádí , population, inhabited place
akl'mand , wise	akl'mandí , wisdom
amír , rich	amí'í , riches
ásán , easy	ásání , ease
ávárá , vagabond	ávárágardí , vagabondage
bad'másh , villain	bad'máshí , villainy
bad'kismat , unlucky	bad'kismatí , misfortune
bahádur , brave	bahádurí , bravery
bad'kár , profligate	bad'kárí , profligacy
bad'nám , notorious	bad'námí , notoreity
bárik , fine, thin	bárikí , fineness, thinness

bar'bad, desolate
 barabar, equal
 becara, helpless
 bedard, merciless
 behaya, shameless
 behuda, absurd
 bekara, idle, useless
 besharam, shameless
 calak, artful
 cap'lus, flatterer
 cugal'khor, backbite
 cust, brisk, alert
 dagabaz, cheat
 dana, wise
 diler, bold
 ganda, dirty
 galat, wrong
 garam, hot
 garib, poor
 hairani, surprised
 hoshiyar, clever
 jal'saz, counterfeiter
 javan, youth
 jimmedar, responsible
 kam, short
 kamina, mean
 kharab, bad
 khush, happy
 lacar, helpless
 lafanga, characterless
 maj'bur, compelled
 maj'but, strong
 mush'kil, difficult
 mahar'ban, kind
 mustaid, alert
 nalayak, unfit
 namanjur, rejected
 namard, impotent
 naram, soft
 pay'dar, durable

bar'badi desolateness
 barabari, equality
 becar'gi, helplessness
 bedardi, mercilessness
 behayai, shamelessness
 behud'gi, absurdity
 bekari, unemployment
 beshar'mi, shamelessness
 calaki, artfulness
 cap'lusi, flattery
 cugal'khor, backbiting
 custi, alertness
 dagabazi, cheating
 dani, wisdom
 dileri, boldness
 gand'gi, dirt
 gal'ti, mistake
 garmi, heat
 garibi, poverty
 hairani, surprise
 hoshiyari, cleverness
 jal'sazi, forgery
 javani, youth
 jimmedari, responsibility
 kami, shortage
 kamin'gi, meanness
 kharabi, evil
 khushi, happiness
 lacari, helplessness
 lafang'bazi, characterlessness
 maj'buri, compulsion
 maj'buti, strength
 mush'kil, difficulty
 mahar'ban, kindness
 mustaidi, alertness
 nalayaki, unfitness
 namanjuri, rejection
 namardi, impotency
 nar'mi, softness
 pay'dari, durability

sakht, hard
sādā, simple
sāf, clean
sard, cold
shāukīn, fond
siyah, black
tayyār, prepared
taṅg, narrow
taṇdurust, healthy
tar, wet
tāzā, fresh
tez, sharp
virān, desolate
zindā, alive
ziyādā, abundant

sakhti, hardship
sād'gī, simplicity
safāi, cleanliness
sar'dī, coldness
shāukīnī, fondness
siyahī, ink, blackness
tayyārī, preparation
taṅgī, narrowness
taṇdurustī, health
tari, wetness
tāz'gī, freshness.
tezi, sharpness
virānī, desolateness
zind'gī, life
ziadatī, excess

3.A.17.2. There are certain adjectives which are derived from nouns, and both these loans exist in Hindi. Examples—

asal, reality
gussā, anger
kīmat, value, price
māl, wealth
nakl, imitation
nām, name
shān, grace
sāir, walk
sharam, shame, shyness
zālim, tyrant
zidd, perverseness

as'li, real
gussāil, angry
kīm'tī, valuable
māl'dār, wealthy
nak'lī, artificial
nāmī, named
shān'dār, graceful
sāilānī, wanderer
sharmilā, shy, **sharmiṇdā**,
zulm, tyranny [ashamed
ziddī, perverse

3.A.17.3. Here are some adjectives which are independent of the parallel nouns. The latter, if any, are rarely used in Hindi.

ām, common
caṇd, few
fāl'tū, extra
galit or **-z**, dirty
gair, non, other
har'jāi, faithless
khālis, pure
kāfi, enough

bānd, closed
dākhil, admitted
fajūl, useless
gāyab, disappeared
gir'vī, pawned
khālī, empty
karīb, near
khassī, castrated

khás, special
muft, gratis
nam'kin, saltish
sharābor, engrossed
údā, violet.

mámúlí, ordinary
mā'jūd, present
raddí, rubbish
tamám, all

For adjectives also see abusive words in 3.A.13. and adjectival suffixes in Section 3.B. In some cases Hindi suffixes -ā, -pan, -rī, etc. are also used to form nouns from adjectives for which see 3.B.4.1.

3.A.18. Abstract nouns from Persian exist in many forms. The number is very large. Hence a few typical examples are being given below.

-a **adab**, respects
anjām, result
asar, effect
āish, luxury
bū, smell
dard, pain
et'bar, trust
fareb, deception
fark, difference
garaz, selfishness
gash, swoon
hak, right
hāus, ambition
jalūs, procession
khátir, sake
khyál, thought
maják, joke
nigáh, attention, sight
rujhán, tendency
shak, doubt
shaur, sagacity
shor, noise
tagádā, demand
tak'dír, luck
tak'rár, dispute
táریف, definition, praise
ummíd, hope
vajah, cause

af'sos, grief
ar'mán, craving
āib, defect
bahár, loveliness
dakhal, access
daskhat, signature
eh'sán, obligation
fatúr, imperfection
fikr, anxiety
gam, woe
gujar-basar, livelihood
hál, account
ittifāq, chance
kábú, control
kadr, merit
madad, help
mat'lab, motive, significance
par'vāh, care
rāmb, prestige
shakl, form, appearance
shauk, fondness
taf'síl, detail
tah, bottom
takalluf, formality
tan'kháh, pay
tamíz, discernment
umr, age
vakt, time

vazan , weight	zor , power.
-á andeshá , risk, peril	daṅgá , affray
dar'já , rank	dilásá , consolation
fás'lá , distance	fáy'dá , benefit
hans'lá , encouragement	irádá , intention
ishará , sign, beck	istifá , resignation
malah'já < Per. liház + mu- láhizah, regard	mas'kalá , hobby
nakh'rá , coquetry	māuká , chance
taríká , method	nafá , profit
-í Copious examples have been given under 3.A.17.1 Many more words have been formed from Persian adjectives but those adjectives are not much used in Hindi, as	zamáná , age.
dillagí , recreation	káristání , cleverness
khumárí , intoxication	namí , dampness
nig'rání , supervision	rasáí , access
shádí , marriage	shekhí , conceit
tarakki , advancement	tasallí , satisfaction
-ish bārish , rain	bakhshish , gratuity, tip
khārish , itching	málish , massage
koshish , attempt	sipārish , recommendation.
-at as'liyat , reality	ānsat , average
bar'dásht , forbearance	dāulat , riches
dikkat , difficulty	fur'sat , leisure
hāirat , astonishment	ijjat , respect
jarúrat , need	jihálat , ignorance
khāiriyat , welfare	khuráfát , evils
kismat , luck	mas'lihat , expediency
mah'nat , hard work	musibat , misery
mulákát , meeting	níyat , intention
riyáyat , concession	ráhat , repose
sharárat , mischief	sáit , omen
shikáyat , complaint	tákat , strength.

3.A.19. Hindi verbs taken from Persian exist in three forms—
(a) Verbs formed by the addition of H. kar'ná, to do, honá, to be,
paṛ'ná, to fall, áná, to come, jáná, to go, dená, to give, lená, to take,
etc. to Persian nouns and adjectives. Examples—

in'kár kar'ná, to refuse	árám lená, to take rest
minnat kar'ná, to entreat	tamáshá kar'ná, to make fun

musibat paṛ'ná, to befall a calamity and	nazar dāl'ná, to glance
khush kar'ná, to please	khush honá, to be pleased
bímár paṛ'ná, to fall sick	taṅg áná, to be fed up
bahál kar'ná, to reinstate	málúm kar'ná, to enquire
jamá honá, to collect	jamá kar'ná, to collect
bañd kar'ná, to close, to shut	bañd honá, to be closed
pasañd áná, to be liked	shurú kar'ná, to begin
házir honá, to be present	bar'taraf kar'ná, to suspend
adá kar'ná, to pay.	

Adjectives generally take kar'ná and honá. The number of such verbs is quite large. They are, in fact, nominal compound verbs.

(b) Persian verbal stems given the Hindi form ending in -ná, as in.

- amej'ná** < Per. ámezídan, to mix.
- áz'máná** < Per. ázmúdan, to try.
- bakhash'ná** < Per. bakhshídan, to grant, to excuse.
- far'máná** < Per. farmúdan, to ordain.
- gujar'ná** < Per. guzrídan, to pass.
- kharíd'ná** < Per. kharídan, to buy.
- laraj'ná** < Per. larzídan, to tremble.
- tarásh'ná** < Per. taráshídan, to pare, to cut.

(c) Denominatives formed from Persian—

- badal'ná**, to change, < Per. badal.
- daf'náná**, to bury, < Per. dafn.
- dág'ná**, to brand, < Per. dág.
- kabúl'ná**, to accept, < Per. qabul.
- kaf'náná**, to enshroud, < Per. kafn.
- masos'ná**, to regret, < Per. afsos.
- naj'ráná**, to be affected by evil eye, < Per. nazr.
- shar'máná**, to blush, < Per. sharm.
- sus'táná**, to idle, < Per. sust.
- tah'síl'ná**, to collect, < Per. tahasil.
- vasúl'ná**, to collect, < Per. vasúl.

3.A.19. Of the indeclinables, there is a large number of adverbs, conjunctions, postpositions, and even interjections which have become naturalized in Hindi. Examples of adverbs—**aksar**, often, **ákhir**,
f. 4

at last, **áyahdā**, in future, **bajáy**, in place of, **bagāir** (*now disappearing*), without, **barábar**, regularly, **bekár**, uselessly, **beshak**, doubtlessly, **bil'kul**, quite, **fāiran**, immediately, **hameshá**, always, **har'giz**, at all, never, **húbahú**, verily, **jab'ran**, forcibly, **jald(í)**, at once, **jarúr**, must, **kam-se-kam**, least, **karíb-karíb**, nearly, **kataí**, verily, **khá-makhá**, will or not, **khúb**, well, **kul**, totally, **labálab**, to the brim, **mahaz**, alone, **mut'lik**, absolutely, **niháyat**, very, **rájí khushí**, willingly, **sarásar**, completely, **sháyad**, perhaps, **taraf**, towards, **tarah**, like, **tāir** par, in this way.

The following are used as adverbial postpositions—**bábat**, about, **bád**, after, **badāulat**, on account of, **báre** meñ, regarding, **máfiq**, according to, **márfat**, through, **rúbarú**, in front, **khátir** and **váste**, for, are very common in Hindi dialects.

Examples of conjunctions—**agar**, if, **al'battá**, albeit, **bad'le**, instead, **balki**, on the other hand, **cúnki**, because, **cunáñci** (*now disappearing*), anyhow, **goyá** (*now defunct*), as if, **ílává**, besides, **ki**, that, **lekin**, but, **magar**, but, **siváy**, except, **var'ná**, otherwise, **yá**, or.

Examples of interjections—**bas**, that's all, **khabar'dár**, beware, **khāir**, well, all right, **khúb**, well done, **shábāsh**, bravo !

3.A.20. Khud as a reflexive pronoun is more general than **IA** अप. It would be worth comparing the demonstrative pronoun 'ih' and 'í' of Persian and 'í' of Hindi dialects. The latter coupled with Persian sound [y] gave yih, spelt as yah. Similarly the far demonstrative and third person pronoun **ú** or **o** in old or dialectical Hindi may be compared with Persian 'ú' or 'o' which had a further **v**, resulting in modern Hindi **vuh** or **vo**, spelt as **vah**. Per. and H. **tú** is not merely coincidental. **phaláná** < Per. **fulánah**, so-and-so, is also to be considered as a pronoun.

3. B. FORMATIVES

3.B.1. Hindi has borrowed a number of formatives from Persian, some sporadic and some very prolific prefixes, suffixes and other enclitics which have been extremely useful in word-formation. Examples of prefixal elements used only with Arabo-Persian words—

kam-, -less, as in **kam'jor**, weak, **kam'kharc**, economical, **kam'himmat**, low-spirited.

khush-, well-, as in **khush'bú**, fragrance, **khush'hál**, happy,

khush'kismat, lucky.

dar-, in, as in **dar-asl**, in reality, really, **dar-hakikat**, in fact, **dar'kár**, in use.

ba-, with, in accordance with, as in **banám**, *versus*, **badastúr**, as usual, **bakalam**, with (own) pen.

bar-, at, as in **bar'khást**, dismissed, **bar'tar'fí**, discharge, **bar'vaqt**, in time.

bá-, with, as in **bákáyadá**, regularly, **bázábtá**, formal.

bilá-, without, as in **biláshak**, doubtlessly, **bilákasúr**, without fault, **bilávajah**, without reason.

lá-, without, as in **lácárí**, helplessness, **láváris**, heirless, **lápar'váh**, careless, **lájawáb**, peerless.

bad-, ill, and **ham-**, together, are also used almost exclusively with Persian words, as in **bad'búdar**, stinking, **bad'intizámí**, mismanagement, and **hnm'dardí**, sympathy, **ham'nám**, namesake, etc.; but in **bad'calan**, characterless, and **ham'jolí**, companion, they have been sporadically used with Hindi words.

The prefixal **be-**, without, **fí-**, per, **gāir-**, non-, **har**, every, and **ná-**, negative, are used freely with Hindi as well as Persian words. Compare—**bevakúf**, foolish, **be-izzat**, disgraced, **bekhabar**, uninformed, senseless, **becāin**, uneasy, **begunáh**, sinless, **beshumár**, numberless, and **betuká**, inconsistent, **bejor**, matchless, **bedhab**, ill-shaped, **bedānl**, awkward, **besurá**, tuneless, etc.

fí sadi, per cent, **fí máh**, per month, and **fí rupayá**, per rupee, **fí din**, per day.

gāir sar'kárí, non-official, **gāir házirí**, absence, **gāir má-múli**, extraordinary, **gāir vājib**, improper, and **gāir bráhmaṇ**, non-Brahmin, **gāir paká**, unripe.

har roz, every day, **har dam**, always, and **har bár**, every time, **har ghaṛí**, every moment, **har koí**, every one.

nágavar, unpleasant, **nádán**, ignorant, and **násamajh**, unwise, etc., etc.

3.B.2.1. As we have noted earlier a number of primary and secondary suffixes of Arabo-Persian have come into Hindi. But primary suffixes are seldom, if at all, used with 1A words. More examples of such suffixes occurring with loan-words are given below—

-a (forming abstract noun)—**rasíd**, receipt, **savál**, question.

-a (forming adjectives)—**mashahúr**, famous.

-á (forming abstract nouns)—**dává**, claim, **mukábilá**, competition.

-á (forming adjectives)—**dáná**, wise, **mur'dá**, dead.

3.B.2.2. Secondary suffixes are quite numerous. Some are used exclusively with Arabo-Persian words while others are used both with Hindi and Persian words. Of these -í is most prolific (see 3.A.17.1.). Examples of suffixes forming nouns—

-á in **sarráfá**, jewellery market, **bajájá**, cloth-market.

-áná in **har'jáná**, compensation, **meh'natáná**, remuneration, **dastáná**, gloves and **gharáná**, family.

-bán in **dar'ban**, gatekeeper, **mez'bán**, host, and **gār'bán**, cart-driver, **hāthiván**, elephant-driver.

-báz, in **nashebáz**, one addicted to intoxicants, **shatranj'báz**, chess-player, and **phar'báz**, keeper of gambling den, **baṭer' báz**, one fond of quails, **rañḍibáz**, prostitutionist.

-cá in **gálicá**, rug, **deg'cá**, kettle, **sandúk'cá**, box.

-dán in **kalam'dán**, pen-box, **shamádán**, candle-holder, and **siṅgār'dán**, toilet box, **pán'dán**, betel box, **phul'dán**, flower-vase, **nás'dán**, snuff-box.

-dání (Indianized) in **bálúdání**, sand-pot, **goñd'dání**, gloy-bottle, **mús'dání**, mouse-trap, **macchar'dání**, mosquito-net.

-dár in **zamin'dár**, landlord, **ziledár**, district officer, and **cañkidár**, watchman, **nátedár**, relative, **paṭṭidár**, leaseholder, **joṛidár**, partner.

-gar in **saudágar**, merchant, **kalaigar**, gilder, **kárigar**, artisan.

-gár in **khid'mat'gár**, servant, **gunáh'gár**, sinner, **roz'gár** (cf. this -gár with Skt. *kárya*), employment.

-gír in **rāh'gír**, traveller, and **rāj'gír**, mason.

-gírí (also -giri) in **gunḍágírí**, villainy, **baṛhaigírí**, carpentry, and **sipáh'gírí**, soldiery.

-kár in **kaṣht'kár**, tiller, **saláh'kár**, adviser, and **ján'kár**, specialist.

-sáz in **zín'sáz**, harness-maker, **bahānesáz**, excuse-monger, and **ghaṛisáz**, watchmaker.

3.B.2.3. -báz and -dár above also form adjectives as **dhokhebáz**, cheat, **cál'báz**, sly, **nashebáz**, drunkard, **tiṛi'báz**, peevish; **camak'dár**, shining, **ruidár**, of cotton, **phal'dár**, laden with fruit, **samajh'**

dár, intelligent. Other suffixes are—

-**áná** in **janáná**, female, **mardáná**, male, **rozáná**, daily, **sálaná**, yearly.

-**ín** in **nam'kín**, saltish, **raŋgín**, coloured, **saŋgín**, grave, **shaukín**, fond.

-**var**, in **ján'var**, animal, **nám'var**, named, **takat'var**, strong.

-**vár** in **sil'silevár**, serial, **tárikh'vár**, datewise, **mahínevár**, monthly.

3.B.3. As a matter of fact **-báz**, **-dár** and **-gír** above and many other enclitics are live verbs in Persian. In Hindi, they are fragmentary words which when combined with nouns, form what should be rightly called compounds. Most of them are only sporadic and fixed with particular Persian words. Examples—

-**ándáz** (thrower) in **tirándáz**, archer, **golándáz**, bomber; **-ávez** (inclining) in **dastávez**, document; **-khor** (eater) in **haram'khor**, one who accepts illegal gratification, **súd'khor**, usurer, **muft'khor**, one who takes gratis, and **ghús-khor**, one taking bribes; **-bar'dár**, (carrier) in **hukum'bar'dár**, courier, and **kuñjibar'dár**, key-holder, **jhañdá-bar'dár**, flag-bearer; **-bañd**, in **nál'bañd**, farrier, **bistar'bañd**, bed-straps, and **hathiyár'bañd**, armoured, **lañh'bañd**, staff-holder; **-posh** in **mez'posh**, table-cloth, **sar'posh**, lid, and **palañg'posh**, bedspread, **pañkháposh**, fan-cover; **-kash** in **tár'kash**, wire-maker, **dhuán'kash**, chimney; **-rasán** in **ciñhírasán**, postman; etc., etc.

3.B.4.1. Hybridization by formatives is an important phenomenon to be noted in various forms illustrated above. Sometimes, Persian words also take 1A prefixes, suffixes and fragmentary words and make interesting hybrids. Examples—

tidará, a room having three doors, **timáhi**, quarterly; **caráhá**, road-crossing, **canhaddí**, the spot where four boundaries meet; **kuráh**, evil path; **joshílá**, zealous, **sharmílá**, shy, **pájípaná**, wickedness, **bázárí**, commonplace; **balwái**, roitous; **vidái**, farewell; **turk'tá**, a Turk; **fatúriyá**, mischievous; **sarík'tá**, communality; **jeb'kañ**, pick-pocket; **gírah'kañ**, robber, **dum'kañ**, tailless; **ták'ñí**, a small door; **sandúk'cí**, a small box; **dil'calá**, fickle; **safácañ**, clean, etc.

This kind of 'cross-breeding' shows that the blending of the

languages was so complete that people, in course of time, forgot to distinguish between foreign and native elements.

3.B.2.4. Indo-Persian hybrids exist in several compounds.

Examples—

Akal-dāḥ, wisdom-tooth
cor-mahal, secret-house
jeb-ghaṛī, pocket-watch
mom'battī, candle-stick
muñh'zor, uncontrollable
rañg'mahal, fashion-house

bázár-bhāv, market-rate
cor-dar'vázá, secret gate
miyáñ miṭṭhū, one who flatters himself
rāj'mahal, royal palace
 etc.

3.B.2.5. Below are given some mixed emphatics used for clearness and intensity—

aman cān, peace and order
 dhan **daulat**, money and property
dīn dharam, faith and creed
 guru **pīr**, teacher and master
 hāt **bázár**, mart and market
 khel **tamāshá**, fun and fair
 kuṭumb **kabílá**, kith and kin
 magan **mast**, very introvert
 pílá **zard**, very pale
 rām **rahīm**, Ram and Rahim
 rit **rivāj**, rites and ceremonies
 sevá **bañd'gī**, service and worship.

byáh **shádī**, marriage and other occasions
 dharam **imán**, faith and creed
 galí **kúcá**, street and lane
hál cāl, welfare
khat patar, letter, etc.
 kálá **syáh**, jet black
 lāj **sharam**, shame and modesty
 pyár **mahabbat**, love and affection
sáf suth'rá, very clean

3. C. GRAMMATICAL

Ordinarily, we should not expect to have received any grammatical forms from Persian as the structure of Hindi had already been complete by the time Persian influences came to tell on the language. But there are certain striking peculiarities of Hindi distinct from OIA and MIA which oblige us to ponder seriously over the possibilities of non-Indo-Aryan influences.

3.C.1. The phenomena discussed under Section 3.B. above are, in a way, morphological, and they may be reconsidered as instances

of grammatical derivatives. It has to be reminded here that nouns ending in *-í* or *-áí* (3.A.17.1.) are formed in Hindi on the model of Persian 'shudaní', fate, < shudan, to be, and ruswái, disgrace, < ruswá, disgraceful. Persian had re-formed a lot of nouns in this way from Arabic. The process was carried on in the Indian vernaculars with greater ease and success. Dr. S. K. Chatterji* derives these two terminations from OIA *-á-piká*, which, it may be remarked, is used neither in this sense nor in this way. It is very evidently a Persian loan. Examples—

(a) From adjectives—

mīṭhái, sweetmeat, < mīṭhá	acchái, goodness, < acchá
baṛái, greatness, < baṛá	golí, pill, < gol, round

(b) From verbs—

honí, fate, < honá, to be	bhar'ní, result, < bhar'ná
má'í, plague, < mār'ná	kar'ní, deed, < kar'ná
dhulái, act or charge of washing, < dhoná.	
silái, act or charge of sewing, < síná.	

3.C.2. The same termination *-í* has been extended to form abstract nouns from nouns of agency. This is a specifically NIA way of noun-formation actually derived from Persian. Examples—

afsarí, officership, < afsar, officer.
 ḍáktarí, medical practice, < ḍáktar, doctor.
 cíní, a Chinese, < cín, China.
 japání, a Japanese, < japán, Japan.
 vakílí, law practice, < vakíl, lawyer.

3.C.3. The formation of adjectives with *-í* termination from nouns, as in *deśí*, native, *pyází*, onionlike, *kitábí*, bookish, may or may not be a Persian effect, as the suffix *-íya* as in *deshíya*, native, *patriya*, leafy, etc. already existed in Sanskrit and this *-í* has come down directly from the latter.

3.C.4. In Sanskrit, Prakrit and Apabhramsa, the adjective agreed in gender and number with the noun qualified by it. In Arabic the adjective agrees in gender as in *mard-i-jamíl*, handsome man, but *zan-i-jamílah*, handsome woman. In Persian, it remains unchanged with the changing number, as in *zan-i-pír*, old woman,

and also *zanán-ī-pīr*, old women.

The position in Hindi is fairly complex on account of varied influences, Sanskrit, Arabic and Persian. The adjectives ending in -ā only change in form in the oblique case, as (direct) *acchā laṛ'kā*, good boy, (oblique) *acche laṛ'ke* (ko, se, kā, meñ, etc.) but *sundar laṛ'kā*, beautiful boy, and also *sundar laṛ'ke* (ko, se, etc.) This is not entirely in conformity with Sanskrit tradition. The -ā ending adjectives change to -ī in feminine form, *acchā laṛ'kā*, good boy, *acchī laṛ'kī*, good girl, but *sundar laṛ'kā*, beautiful boy, and also *sundar laṛ'kī*, good girl. In the latter form, the possibility of Persian influence is to be noted. The -ā ending adjectives change in number with masculine nouns, but not with feminine nouns, as *acchā laṛ'kā*, good boy, *acche laṛ'ke*, good boys; *acchī laṛ'kī*, good girl, *acchī laṛ'kiyāñ*, good girls. In the last case, again, there is striking similarity with Persian usage. In the case of adjectives not ending in -ā, there is no change with gender, number and case. This, of course, may be entirely due to Persian effect.

3.C.5. There were three genders in Sanskrit. When Prakrit eliminated the neuter gender, it, as a rule, transformed all nouns in that gender into masculine. In Hindi, the grammatical gender of inanimate objects is said to be fairly complicated. Generally, the Sanskrit and Prakrit gender has remained in tact. The complication has arisen because some words have a gender different from the traditional one.

pustak, book, *vāyu*, air, *mṛtyu*, death, *vastu*, thing, *āyu*, age, *ātmā*, soul, *vinay*, request, *viṣ*, poison, *ghās*, grass, *nāk*, nose, *camak*, lustre, *khād*, manure, *jalan*, burning sensation, are feminine in Hindi but masculine in Prakrit. This has been so on account of the influence of the corresponding *kītab*, *havā*, *māut*, *cīz*, *umr*, *ruh*, *namāz*, *zahar*, etc. which were feminine in Arabic.

3.C.6. The formation of the determinative compound in reverse order is a peculiar feature of Persian. Hindi also formed certain compounds by omitting the linking -i- (called *ya'e kasrī*) as **shāh ālam**, the lord of the world, < Per. *shāh-i-ālam*, **sūbā dillī**, the province of Delhi, < Per. *sūbah-i-dillī*. But this tendency has grown more in Urdu than in Hindi. Such constructions as *adhyakṣa hindī vibhāg*, *sampādak pratāp*, *mahārāj darbhaṅgā*, *pradhānācārya dayānand vidyālay*, etc. are in imitation of English style, as in

Principal, Dayanand College ; or Superintendent, Finance Department.

3.C.7. Although there are instances of analytical tendency at the Prakrit stage and even earlier, we should consider the entirely analytical character of Persian and also the fact that the more intimate the relation of a language with Persian (as of Lahndi, Panjabi, Hindi, Eastern Hindi or Bengali), the more analytic it is in comparison with other NIA languages. Panjabi is more analytic than Hindi, and Hindi more than Gujrati, Marathi or even Bengali. May be that Persian morphology accelerated this tendency or that Persian usage was adapted freely. Compare—

Per. dar, H. meñ, in	Per. bar, H. par, on
Per. az, H. se, from	Per. bá, H. ke sáth, with
Per. rá, H. ko, to	Per. rá*, H. ká, of

3.C.8. Sanskrit idiom did not encourage the use of 'karoti' and 'bhavati,' to form verbs. 'ájñápayati' is more idiomatic and correct than 'ájñám karoti'. Similarly 'ichhati' is better Sanskrit than 'icchám karoti'. The formation of Hindi verbs from nouns and adjectives by the addition of kar'ná, honá, pañ'ná, lená, dená, áná, jáná, etc. is based on typically Persian models. Compare—

<i>Sanskrit</i>	<i>Persian</i>	<i>Hindi</i>
anugam	pāraví kardan	píchá kar'ná, to follow.
vishram	árám giriftan	árám páná, to take rest
síd	tañg ámdan	tañg áná, to be fed up
tuṣ	khush shudan	prasanna honá, to be pleased.

For more examples vide Section 3.E.

3. D. PHONETIC

3.D.1. The phonetic system of Persian favourably agreed with that of Indo-Aryan, except that [f] and [z] of Persian were not available in the latter. These two consonantal sounds were reduced to [ph] and [j] respectively in old Hindi, although in quite recent years literate classes in urban areas have adopted the Persian sounds for the sake of pedantry and fashion. Urdu has ascribed greater

*Compare also the genitive suffix -rá in Rajasthani and Bengali.

importance to Persianization of pronunciation than Hindi. In the dialects of the Hindi areas particularly and in Hindi literature generally, these sounds occur in their Hindi form. Writers and speakers who have known Urdu, have insisted on accuracy of pronunciation, and consequently dotted letters **ز** and **ظ** have also been devised and optionally used by them. The use, however, is not established even by to-day. Examples—

nazar, najar, sight

zor, jor, force

fál'tú, phál'tú, extra

sáf, sáph, clean.

3.D.2. **ژ** is another Persian sound alien to Indo-Aryan. It was pronounced like [z] in azure or [s] in treasure. The number of words containing this consonant is not large. Hindi has not, as a rule, borrowed such words, because it could neither adopt the sound nor adapt it to its own system.

3.D.3. The guttural velar spirant [kh] **خ** and its voiced [g] **غ** have existed in Persian as well as Arabic, although the latter is a much later adoption in Persian. The case of these consonants is the same as that of [f] and [z] discussed above (3.D.1.) They are represented by **ख** and **ग** and used for accuracy mainly by a few hypersensitive persons. Most of the writers and speakers use them in their Hindiized form. Examples—

khatma, finished

rukḥ, direction

khat, letter

gaban, embezzlement

garīb, poor

dág, blot.

3.D.4. [y], [v] and [sh] were not new to Indo-Aryan, but even at the Prakrit stage they had been changed into [j], [b] and [s] respectively. Under Persian influence they were revived though not quite completely, especially never so in Hindi dialects which have proved too conservative and unadaptive. Standard Hindi and western dialects have taken up Persian pronunciation. Compare—

yár, friend, but dialectical **iár**.

vakíl, lawyer, but dialectical **okíl**.

sháh, rich man, but dialectical **sáh'jí**.

3.D.5. Arabic had many more consonants peculiar to itself. But it has been pointed out by Azad in his *Sukḥundan-i-Paras* that most

of the Arabic sounds had already been assimilated in Persian pronunciation, though not in spelling. Hindi has continued the Persian tradition to its logical and scientific conclusion, and consequently ث and ص are reduced to [s], ع to [a], ح to [h], ط to [t], and ذ and ظ to [z] or, more generally, to [j].

Arabic [q], though represented by a dot in Nagari alphabet as ځ, is never pronounced even by the most cautious Hindi speaker in its original form.

Note—The change of Persian -ah to -ā in Hindi as in **shishā**, **sāyā**, **haftā**, etc.; or the optional introduction of *svrabhakti* in Arabo-Persian conjunct consonants as in **akl** or **akal**, intellect, **kadr** or **kadar**, regard, **umr** or **umar**, age; or the change of [khw] into [kh] as in **khāhish**, desire, **dar'khāst**, application, etc. is an instance of Hindi influence on Persian loan-words.

3. E. IDIOMS

3.E.1. A study of classical literature shows that idioms in Sanskrit were rare. Sanskritists believed in saying things direct and in plain, unequivocal words. Every word, in general, and every verb, in particular, had a definite sense. Prakrits do not carry the tendency any further. But in Hindi idioms a large number of verbs, nouns and adjectives are employed figuratively in various senses. The symbolic use of words is an important feature in the formation of phrasal idioms which is a typically Persian characteristic. Secondly, the fact that the majority of our idioms contain Persian words shows unquestionably the influence of that language. Thirdly, as we shall see in the following pages, many Hindi idioms are nothing but translations from Persian. Idiomatic usage is one of the elements which have made Persian such a sweet and flowery language. This usage was thoroughly adopted by the cultured and educated classes in India who wanted to say things beautifully, pointedly and pithily. Once the practice of expressing ideas in idioms had started, it was easily extended. And that accounts for the sudden rise and rapid growth of idiomatic usage in NIA.

Quite a good number of Hindi idioms contain Persian words which, if replaced by Indo-Aryan equivalents, would make funny usage. For example, in **akl** baṛī ki bhāṁs, wisdom is mightier than

strength, **akl** *ká andhá*, perfectly stupid, **akl** *daṛfáná*, to think deeply, the Persian word **akl** cannot be replaced by IA *buddhi* or *mati*. **par'dá** *rakh'ná*, to conceal, **par'dá** *uṭháná*, to disclose a secret, cannot be rendered into *ávараṇ rakh'na* and *ávараṇ uṭháná*.

3.E.2. The following Persian words occur in several hundred idioms in Hindi—

ád'mí , man	áfat , calamity	akl , brain
ás'mán , sky	ástín , sleeve	áváz , voice
bagal , armpit	cádar , sheet	cirág , lamp
dam , life	dimág , brain	dil , heart
gul , flower	gar'dan , neck	garam , hot
gussá , anger	ijjat , honour	ímán , faith
ján , life	kadam , step	kalai , tinning
kalam , pen	kamar , waist	khavar , news
kham , bend	khák , dust	khún , blood
khayál , idea	kissá , story	kāncí , scissors
magaz , brain	mazá , relish	mám'lá , matter
mál , property	māuj , wave, joy	nashá , intoxication
nazar , sight	nishán , mark	niyat , intention
pah'lú , side	palak , eyelash	pañjá , paw
pec , coil	pesbáb , urine	rag , vein
ráh , way	salám , salutation	sharm , shame
shikár , game	takhtá , plank	tal'vár , sword
taṅg , narrow	tázá , fresh	túfán , storm
tevar , looks	vakt , time	zabán , tongue
zakhm , wound	zamin , ground	zamáná , times
zahr , poison.		

For examples see the *Hindi Shabda Sagar* or the *Bhasha Shabda Kosh*.

3.E.3. Idioms in which the verb implies a metaphorical sense are now in abundance in Hindi. For example, *kát'ná* to cut, in *din kát'ná* means to pass (the day), in *kāid kát'ná* to complete the term (of imprisonment), and in *ibegár kát'ná*, to work (under pressure). This tendency is popular in Persian. The following idioms may be compared—

Per. *ámdan*, to come, *sar ámdan*, H. *sir áná*, to bear.

Per. *raftan*, to go, *sar raftan*, H. *sir jáná*, to lose life.

Per. *khwurdan*, to eat, *qasm khwurdan*, H. *sāgañdh kháná*,
to swear.

Per. *dádan*, to give, *nám dádan*, H. *nám dená*, to name ;
rú dádan, H. *muñh dená*, to face.

Per. shudan, to be, bád shudan, H. havá honá, to flee.

Per. kardan, to do, árzu kardan, H. icchá kar'ná, to wish,
nazr kar'ná, to see.

Per. dáshtan, to place, gosh dáshtan, H. kán dhar'ná, to listen.

Per. giriftan, to take, harf giriftan, H. bát pakar'ná, to check.

Per. **bastan**, to tie, **shart bastan**, H. **shart** bándh' ná, to bet.

Per. kushádan, to open, ráz kushádan, H. bhed khol'ná, to
zubán kushádan, H. **zabán** khol'ná, to speak. [disclos.

Per. nihádan, to put, nám nihádan, H. nám rakh'ná, to name.

Per. baráwardan, to bring out, az post b., H. pol nikál'ná, to
etc., etc. [divulge.

3.E.4. The following idioms contain names of parts of human body used symbolically—

angusht badandán, dánton tale un'g'lí dabána, to be astonished.

„ „ gazídan, dáńtoń se uńg'lí kát'ná, to be amazed.

„ nihádan, uńg'lı uťháná, to blame.

andám andám kardan, ańg ańg kar'ná, dismember.

áwáz kashídan, áwáz kas'ná, shout.

bagal raftan, ek **bagal** jáná, to get aside.

bagal zadan, **bag'li** már'ná, to boast.

cashm andákhtan, áńkh níce kar'ná, to feel shame.

abru' baham kashidan, bhaunhen tan'na, to get angry.

cashm andázá shudan, áńkh se gir'ná, to be disregarded.

cashm baráh dáshtan, ánkhen **rah** par lagáná, to expect.

cashm bar sar, sir áńkhoń par, respectfully.

cashm bar zamín afgandan, ánhk úpar na uþhána, to blush.

cashm dáshtan, áńkh rakh'ná, to watch.

cashm do cár shudan, ánkheñ do-cár honá, to meet.

(ham) cashmí kardan, áńkh milána, to vie with.

cashm lahu álud, áńkhoń meń lahu utar'ńa, to be angry.

cashm namúdan, áńkh dikhána, to rebuke.

cashm poshí namúdan, áńkh curáná, to wink at.

cashm rasídan, **nazar** lag'ná, to be affected by evil eye.

cashm(ak) zadan, áńkh már'ná, to wink.

dam dádan, dam dená, to deceive, to discourage.

dam giriftan, dam ghut'ná, to be suffocated.

dam kashídan, **dam** nikál'ná, to take respite.

dam khwurdan, **dam** kháná, to rest, to be cheated.

dam zadan, **dam** már'ná, to boast.

dandán firo guzashtan, dánt nikál'ná, to strive, jeer.

dandán kardan, dánt banáná, to forbid.

dandán namúdan, dánt dikháná, to laugh, ridicule.

dandán nihádan, dánt rakh'ná, to covet.

dandán tez kardan, dánt **tez** kar'ná, to cover.

dast afshándan, háth jhár'ná, to abandon.

(ba)dast áwurdan, háth áná, to gain, procure.

dast az ján shustan, **ján** se háth dhoná, to despair.

dast bar dast nishastan, háth par háth dhare báth'ná, to sit idle.

dast bar dil nihádan, **dil** par háth rakh'ná, to have courage.

dast dádan, háth dená, to assist.

dast dáshtan, háth rakh'ná, to encourage.

dast gazídan, háth mal'ná, to regret.

dast kashídan, háth khińc'ná, to withdraw.

dast-o-pá zadan, háth pāir már'ná, to strive.

dast pácah shudan, háthápái honá, to quarrel.

dast pesh dáshtan, háth pasár'ná, to beg.

dast uftádan, háth lag'ná, to acquire.

dast yáftan, háth lag'ná, to possess.

(bar) dil bár nihádan, **dil** par bojh (patthar) rakh'ná, to carry grief.

dil bhári honá, to be afflicted.

dil dádan, **dil** dená, to hearten, to fall in love.

dar dil giriftan, **dil** meń rakh'ná, to remember.

dil khún shudan, **dil** ká **khún** honá, to be disappointed.

dil namúdan, **dil** dikháná, to show courage.

dil saíd shudan, **dil** **shikár** honá, to fall in love.

dil ták kardan, **dil** uṭhá lená, to take off affections.

gám nihádan, pańv rakh'ná, to step in.

gardan kashí kardan, **gar'dan** uṭháńá, to rebel.

gardan kháridan, galá pháń'ná, to shout.

gardan zadan, galá kát'ná, to decapitate.

gosh bardáshtan, kán khaṛe kar'ná, to expect longingly.

gosh dáshtan, kán dhar'ná, to listen.

az ján guzashtan, **ján** se guzar jáńá, to sacrifice life.

ján dádan, **ján** dená, to lose life.

ján khurd firokhtan, **ján** bec'ná, to sacrifice.

kalám fatah kardan, muńh khol'ná, to begin a speech.

kalām qata' kardan, **bāt** kāt'ná, to interrupt speech.
 kamar bastan, **kamar** bāndh'ná, to get ready.
 kamar kushādan, **kamar** khol'ná, to abandon.
 khún kardan, **khún** kar'ná, to kill.
 khún shudan, **khún** honá, to be killed.
 nákhun ba-dandán, **nákhún** cabáná, to think deeply.
 (bar) pá khwástan, **pánv** par khaṛe honá, to support oneself.
 pá buland kardan, **pánv** ukhaṛ'ná, to run away.
 pá'e dar ráh nihādan, **ráh** par **pánv** rakh'ná, to proceed.
 pá'e giriftan, **pánv** dhar'ná, to walk.
 pá'e pecīdan, **pánv** phir'ná, to run back.
 pá pas áwurdan, **pánv** haṭá lená, to retire.
 zer pá'e giriftan, **pánv** tale **raúnd**'ná, to crush.
 pahalú nihādan, **kar**'vaṭ lená, to rest.
 pahalú tahi kardan, **pah**'lú curáná, to shirk.
 pahalú zadan, **kandhá** lagáná, to associate.
 az post barámdan, **pol** nikál'ná, to reveal the secret.
 post báz kardan, **pol** khol'ná, to disclose secret.
 pusht dádan, **piṭh** dená, to flee.
 pusht namúdan, **piṭh** dikháná, to retreat.
 pusht pá kháridan, **piṭh** ṭhonk'ná, to encourage.
 pusht pá zadan, **piṭh** par **pánv** rakh'ná, to take to one's heels.
 qadam afshurdan, **pánv** jamáná, to settle.
 qadam ranjah farmúdan, **caran** chúná, to set foot.
 rish dar dast kase dádan, **ap**'ní **dárhí** **kisí** ke háth dená, to
 entrust one's affairs to others.
 rú'e báz gonah dáshtan, **muñh** pher'ná, to deviate.
 rú'e dádan, **muñh** dená, to countenance.
 rú'e dáshtan, **muñh** rakh'ná, to regard.
 rú'e dídan, **muñh** ták'ná, to expect favour.
 rú'e kashídan, **muñh** caṛháná, to hate.
 (ba)rú'e yak digar báirún ámdan, **muñh** lagáná, to fight.
 rú siyáhi, **muñh** kálá kar'ná, to disgrace.
 sar afgandan, **sir** níca kar'ná, to obey.
 sar ámdan, **sir** áná, to wax strong.
 sar az pá na shinákhtan, **sir** pāir na ján'ná, to know nothing.
 sar bar kardan, **sir** uṭháná, to rebel.
 sar bar khatt, **sir** jhukáná, to be obedient.
 sar buland kardan, **sir** úncá kar'ná, to be proud.
 sar burdan, **sir** útár'ná, **uṛáná**, to behead.

sar dádan, sir dená, to lose life.
 sar firo áwurdan, sir jhuká lená, to submit.
 sar juft kardan, sir joʻná, to whisper.
 sar kharídan, sir **kharíd'ná**, lená, to behead.
 sar kháridan, sir khuj'láná, to meditate.
 sar khwud giristan, ap'ne sir lená, to take responsibility.
 (ba)sar-o-cashm, sir ánkhoñ par, with all respect.
 sar pas kashídan, sir haʻáná, to recede.
 sar pá zadan, sir pāir már'ná, to struggle.
 sar pecídan, sir phir'ná, to lose brains.
 sar pesh kardan, sir áge kar'ná, to abandon oneself.
 sar shudan, sir honá, to happen.
 sar tá pá, sir se pāir tak, from top to toe.
 sar zadan, sir már'ná, to enter suddenly.
 shikam kháridan, peʻ khuj'láná, to pretend.
 ba(shikam) raftan, peʻ ke bal cal'ná, to crawl.
 sínah kardan, cháti ubhár'ná, to boast.
 sínah kushádan, cháti khul'ná, to put forth strength.
 zubán áwurdan, **zabán** par láná, to tell.
 zubán burídan, **zabán** káʻná, to silence, bribe.
 zubán dádan, **zabán** (vacan) dená, to promise.
 zubán giristan, bát pakaʻná, to criticize.
 zubán kushádan, **zabán** khol'ná, to speak.

3.E.5. In the following idioms material things convey figurative meaning—

áb shudan, páni honá, to feel ashamed.
 áhan-i-sard koftan, ʧarqá lohá piʻná, to make a useless effort.
 'anán subak kardan, báq ʧhíli kar'ná, to give free lance.
 'anán táftan, báq moʻná, to change direction.
 ádash dádan, ág lagáná, to set fire, to provoke.
 ádash nishádan, lagí bujháná, to appease anger.
 áz jámah báirúñ ámdan, **jámá** se báhar honá, to be overjoyed.
 az pardah báirúñ shudan, **par'de** se báhar honá, to show oneself.
 az post bar ámdan, (bál kí) khál utár'ná, to debase.
 az reg rogan kashídan, bálú se tel nikál'ná, to try in vain.
 bád kardan, **havá** kar'ná, to fan.
 bád shudan, **havá** honá, to disappear.
 báq báq, **bág bág** honá, to be overjoyed.

bár bar dil nihádan, dil bhárí honá, to be afflicted.
 bár giriftan, bojh uṭháná, to conceive.
 bár pazíraftan, páñv bhárí honá, to be pregnant.
 dáman ba-dandán giriftan, dáñtoñ meñ kap'rá dál'ná, to
 dáman dar kashidan, dáman khiñc lená, to avoid. [submit.
 dáman dar rekhtan, pag'ri uchál'ná, to disgrace.
 gard áwurdan, khák uṛáná, to wander aimlessly.
 girah bar girah, gánṭh par gánṭh, one upon another problem.
 girah giriftan, gánṭh paṛ'ná, to be firm, stunned.
 goshah giriftan, koná pakaṛ'ná, to retire.
 gul kardan, gul kar'ná, to extinguish.
 gul shudan, phul honá, to be cremated.
 jahán dáshtan, jagat rakh'ná, to be formal.
 jámah qabá kardan, par'dá pháṛ'ná, to disclose a secret.
 khák shudan, miṭṭí honá, to die.
 khár nihádan, kánṭe rakh'ná, to oppress.
 khár shudan, kánṭá ban'ná, to be despised.
 khisht zadan, patthar mār'ná, to give rude answer.
 kinárah giriftan, kinárá pakaṛ'ná, to retire.
 mār khwurdan, sáñp nigal'ná, to suffer grief.
 mom kardan, mom kar'ná, to melt, to soften.
 namak'dán shikastan, namak'harám honá, to be ungrateful.
 qalam dar kashidan, kalam pher'ná, to obliterate.
 pardah afgandan, par'dá dāl'ná, to hush up.
 pardah burdan, par'dá uṭháná, to ravish.
 ráh dádan, rástá dená, ráh choṛ'ná, to give way.
 ráh didan, ráh dekh'ná, to expect.
 ráh giriftan, rástá pakaṛ'ná, ráh lená, to proceed.
 ráh qata' kardan, ráh kát'ná, to travel.
 ráh uftádan, ráh paṛ'ná, to proceed.
 rañg áwurdan, rañg láná, to become fruitful.
 'uqdaḥ kusháí, gánṭh khol'ná, to solve a problem.

3.E.6. The idioms below formed from abstract nouns are, in general, full idioms, the sense of the whole being used figuratively.

aql raftagí, akl játi rah'ná, to lose reason.
 árám giriftan, árám páná, to be calm.
 az kár raftah, kám ká na rah'ná, to become useless.
 ba-kár ámdan, kám meñ áná, to be used.
 ba-kár áwurdan, kám meñ láná, to use.

bar'karár shudan, *pakká honá*, to take heart.
bismillah kardan, *shrígañesh kar'ná*, to start.
dard giriftan, *dard pař'ná*, to ache.
dostí dáshtan, *dostí rakh'ná*, to make friends.
fareb dádán, *dhokhá dená*, to cheat.
fareb khwurdan, *dhokhá kháná*, to be deceived.
gol zadan, *makkar mār'ná*, to play tricks.
hazam kardan, *khá jáná*, to embezzle.
khabar giriftan, *khabar lag'ná*, to know.
kúc kardan, *kúc kar jáná*, to die.
larzah giriftan, *kap'kapí lag'ná*, to shiver.
qarár giriftan, *cān páná*, to take rest.
qarár kardan, *pakká kar'ná*, to confirm.
qata' iláqah kardan, *sambandh (nátá) toř'ná*, to cut off
qata' musáfirat kardan, *safar kát'ná*, to travel. [connections.
rashk khwurdan, *rashk kháná*, to envy.
safar-i-wápasín, *váp'sí safar*, death.
ta'ruz kardan, *sám'ná karná*, to face, oppose.

3.E.7. Here are some examples of adjectives used idiomatically and literally translated into Hindi from Persian. It has to be noted, as in the above cases, that the signification of these idioms in Hindi is not different from that of Persian equivalents.

bih shudan, *acchá honá*, to be healed.
buland dídan, *úncá dekh'ná*, to aim high.
do cár kar'dan, *do cár kar'ná*, to meet.
do cár zadan, *do cár lagáná*, to beat.
garm kardan, *garm kar'ná*, to excite.
garm shudan, *garm honá*, to get excited.
halál kardan, *halál (jhař'ká) kar'ná*, to slay.
kam shudan, *kam honá*, to fail, become deficient.
khwush kardan, *acchá kar'ná*, to cure.
kund namúdan, *khařá kar'ná*, to benumb.
manzúr kardan, *nazar kar'ná*, to see.
narm kardan, *naram kar'ná*, to soothe, to soften.
pák shudan, *sáf honá*, to become obliterated.
sakht-o-narm namúdan, *sakht sust kah'ná*, to say harsh things.
tańg áwurdan, *tańg áná*, to be annoyed.
tańg kardan, *tańg kar'ná*, to reduce to difficulties.
zer-o-zabar kardan, *níce úpar kar'ná*, to disturb.

4. Influence on Literature

A. DICTION

4.A.1. The history of Hindi literature during the three centuries preceding Kabir (1398-1518 A.D.) is obscure and mostly conjectural. There is no work which can be definitely called a production of the Hindi areas.* The bardic literature of Rajasthan is said to date from the time of Prithvi Raj Chauhan of Delhi. Chand, the writer of '*Prithviraj Rasau*' is stated to have been a friend, minister and a general of Prithvi Raj. But the extant work, it has been shown by researches, does not seem to belong to the 12th or 13th century. Internal and external evidences place it in the 16th or even 17th century. It contains quite a large number of Persian words some of which have never been used in any other Hindi work. A list of about 500 foreign words is given in Appendix H†. It cannot be easily understood how such words could form the vocabulary of a person who is said to have belonged to the camp inimical to Mohammad Ghorī and who had not come into contact with Persian speakers.

4.A.2. There are certain other poets who are mentioned as prominent figures in the early history of Hindi literature but the authenticity of their works is equally dubious and controvertible. The author of the *Khuman Rasau* is still unknown, although the work

*During the several centuries preceding Babar's invasion, most of our literary writers including Vidyapati and Qutban whose works have come down to us in their authentic form arose either in Rajasthan or in Bihar.

†Dr. Ram Kumar Varma thinks that Persian in the '*Prithviraj Rasau*' is ten percent of the poet's vocabulary. Vide his *Hindi Sahitya ka Alocanatmak iitihas*, Allahabad, pp. 240-242. His statement, however, is speculative and untenable. The exact calculations bring the percentage to two only.

has been attributed to the 10th century A.D. It contains profuse interpolations and is considered to have attained its present form towards the end of the 16th century, as it mentions the deeds of Maharana Pratap, too. Gorakh Nath is said to have lived in the 11th century but the extant *banis* are certainly not all his, nor does the language show signs of antiquity. It is claimed that Narapati Nalha, the writer of the *Bisal Dev Rasau* was a court-poet of the hero of his ballad, i.e. in the 12th century, but recent researches now place the work in the 16th century. Jagnak's *Alha khand* may also have been originally written in the 12th century, but it has passed on to bardic families by word of mouth and undergone so many changes that it has, like other works of the times, lost its literary or linguistic worth. Such has also been the fate of the *Lorak aur Canda*, a love-epic of Daud who flourished in the time of Feroze Shah Tughlak.

4.A.3. Amir Khusro's date (1255-1324 A.D.) is rather authoritatively known. He lived to see eleven kings on the throne of Delhi and was a courtier of seven of them whose accounts he has given in beautiful Persian *masnavis*. He is known to have left a good number of Hindi writings but a major part of them is now extinct. That which remains is full of interspersions, and very little is of any really literary value, although its historical importance cannot be questioned.

4.A.4. Extracts from the poetry of several saint-poets have been given in the *Guru Granth*, but much reliance cannot be placed on these either, because the compiler of this work liberally changed their diction in order to bring it to the level of his western readers and Sikh followers.

4.A.5. It is, however, a remarkable fact that although the works mentioned above have been affected by later times and their originality tampered with and injured, they contain very few Persian vocables or literary traits. For instance, from the *Bisal Dev Rasau*, we have been able to sift hardly a dozen words including **band'ṛī** (**bándī**, 115), slave-girl, **cádar** (109), sheet, **kulah** (11), helmet, **mañjil** (15), stage, **nejá** (13), spear, **nisán** (120), banner, **tarkas** (93), quiver, **tejjī** (**tázi**, 21)*, Arabian horse, almost all of which

*The figures in brackets refer to the numbered metres in the *Bisal Dev Rasau*, Prayag, 1953, edited by Gupta and Nahata.

have come from military life of the foreigners from whom such words must have been easily learnt by Indian prisoners of war, soldiers, politicians and men of letters.

4.A.6. About 99.9 percent vocabularies of the early poets of Braj Bhasha* outside Rajasthan during the pre-Mughal period are Hindi. On a close search into the poetry of about a dozen authentic poets, we could obtain only such words as **fur'mán** (command), **gil'me** (carpets), **hāirānī** (surprise), **jahar** (poison), **kāgat** (paper), **khān khavās** (courtiers), **las'kar** (army), **mahammad** (Mohammad), **maradd** (men), **nisān** (banner), **rakam** (amount), **sahar** (town), **top** (gun), **turak** (Turk), etc. These, too, must have naturally and unavoidably found their way into the language of Indian writers, especially in the north-western provinces.

These observations fully corroborate our remarks made earlier in Sections 1.3 and 1.7

4.A.7. The largest number of Persian words in this period are available in Amir khusro's poetry. The reasons for this are not far to seek. Khusro was essentially a Persian poet. He wrote in Persian about a hundred works running into several thousand pages. In his Hindi writings, which are very few, indeed, he has generally attempted only to interpret the Indian language to his foreign colleagues in India. The very style of his '*Khalīq Bari*' shows that the motive was to produce an easy aid to learning Hindi through Persian. In some, especially his *pahelis* (riddles) and *do-sakhunas* (homonymous sayings), he has exhibited certain linguistic pranks rather than any literary excellences. *Vide* Appendix J. It has to be remembered that Khusro's Hindi poetry is neither representative nor literary. That Hindi had not yet accepted any foreign influences is confirmed by himself. He writes in his "*Masnawi Khizrā-namāh*" †: "If you ponder well, you will not find the Hindi words (language) inferior to the Pārsī..... The Pārsī is deficient in its vocabulary‡, and cannot be tasted without Arabic condiments; as the latter is

**Vide Sur purva Braj Bhasha aur uska Sahitya*, 1st edition, Varanasi, by Shiv Prasad Singh.

†The work edited by Rashid Ahmad has now been published by the Aligarh University.

‡We have rightly remarked earlier that Hindi had nothing to gain from Persian.

pure, and the former (*i.e. Persian*) mixed. You might say that one was the soul, the other the body. With the latter, nothing can enter into combination; but with the former, every kind of thing. It is not proper to place the cornelian of Yeman on a level with the pearl of Dari.

"The Hindi language is like Arabic, in as much as neither admits of combination..... Hindi is in no way deficient in any respect."*

4.A.8. From the time of Kabir (1398-1518 A.D.), historical data about Hindi literature become clear. Although the language of Kabir himself has been polluted by his eastern as well as western compilers, the works of Nanak (1412-1479 A.D.) and Dadu (1544-1603 A.D.) representing saint-poets, and Kutban (authorship 1501 A.D.), Manjhan (about 1525 A.D.), Jayasi (1493-1621 A.D.), Usman (authorship 1613 A.D.), all representing Sufi poets, and of Tulsi (1497-1627 A.D.), Sur (1483-1563 A.D.), Mirabai (1516-1546 A.D.), and Raskhan (1558-1628 A.D.) representing Vaisnavite School of Hindi poetry, have come down to us almost in tact.

As far as Persian vocabulary is concerned Kabir and Tulsi have used the largest number of foreign words. An exhaustive list of such words is given in Appendices E and G. In 228 poems and 243 couplets of Kabir, compiled by Guru Arjan Dev, the editor of the *Guru Granth* (1604 A.D.), out of more than 6000 dictionary-words employed, about 200 are Persian. That gives a percentage of three only. Of these 200 words, as many as 111 occur in five poems in which the subject is concerned with Muslims or with Sufi ideologies.† And it has not to be forgotten that Kabir was brought up in a Muslim family and he had a large number of disciples and admirers even amongst Muslims to whom he gave sermons in a particular style. It must be conceded that the ninety words that occur in other contexts of Kabir's poetry must have become popular by the end of the 15th century.

4.A.9. Tulsi has used about 22,000 words in his works, and of these about 250 are Arabo-Persian, *i.e.* hardly 1.1 percent of his total

*See H. M. Elliot: *History of India by its own Historians* Vol. III, (Appendix), London, 1871.

†For details refer to the author's article: "Kabir ki bolī meṁ videshī shabda": *Proceedings and Transactions of the All India Oriental Conference* of 1951, Vol. II, Lucknow.

vocabulary. And Tulsi is considered to be the most liberal in the employment of foreign words. Some of these words, such as **baharí**, a bird of prey, **carag**, a bird of prey, **dir'maní**, physician, **habúb**, bubble, **kaharí**, calamity, etc. appear to be far-fetched, but it is probable that, in those days, they were quite common and have since become obsolete. On the whole, Tulsi's vocabularies may be safely taken as representative of the 16th century.

4.A.10. Even Guru Nanak (1412-1479 A.D.) who had wider contacts with Muslims in India, Afghanistan and Arabia, used in his popular teachings a limited stock of Persian words, which occurred only profusely in the exceptional contexts referring to government officials or Sufi saints,* although he was well-versed in Persian and composed beautiful lyrics in that language, too. Among the followers of Dadu, only Sundar gives us a fairly rich glossary of Persian words.

4.A.11. One ought to expect richer Persian vocabularies in the writings of Muslim Sufi poets of Hindi. They were erudite scholars of Persian and lived and worked in an atmosphere which was highly Arabo-Persianized. Their basic philosophy had been written either in Arabic or in Persian. Yet, it is astounding to note that in the works of Qutban, Manjhan, Jayasi or even Nur Mohammad (authorship 1744 A.D. who, by the way, was most bigoted against Hinduism and Hindit†), the percentage of foreign words varies between 1 and 3 only. Some scholars have misrepresented the case by quoting such verses as

abúbakar siddík sayáne pahile sidik dín vāi áne
puni so umar khitáb suháe bhá jag adal dín jo áe.

In this context Jayasi has used Persian words rather copiously. But such references are especial, as the praise of a Muslim king or teacher warranted an atmosphere which could be conveyed only by the use of appropriate words. Throughout his "*Padmavat*", Jayasi, however, does not employ more than a hundred Arabo-Persian words (see Appendix F) some of which have been laboriously taken to complete lists of varieties of flowers, fruits, horses, instruments, ornaments, etc. which he has counted sheerly for poetic effect.

*Dr. S. M. Abdullah : *Adbiyat-i-Farsi men Hinduon ka hissa*, pp. 286-289.

†Ram Chandra Shukla : *Hindi Sahitya ka Itihas*, 1997 edition, p. 137.

4.A.12. Lesser still is the number of foreign words in the poetry of the followers of Krishna cult of Bhakti, including Surdas, Nandadas, Mira, Raskhan and others.

4.A.13. A study of the works of court-poets, beginning with the times of Akbar and practically ending at the death of Mohammad Shah Rangila reveals that the Hindu poets (Gang, Manohar, Keshav, Puhkar, Cintamani, Bihari, Matiram, Kalidas Trivedi, Nevaj, Dev, Bhushan, Das, Padmakar, Ghananand and Thakur) have used more Persian words than the Muslim poets (Alam, Rahim, Ali Muhib Khan, Raslin and others). The poets living at the courts of Hindu Rajas, especially in Rajasthan, have been more enamoured of such words than those who flourished at the Mughal Court and who had closer contacts with Persian poets. For instance, Bhushan who lived at the courts of Sivaji and Chatrasal has a wider Persian vocabulary than Bihari, Dev and even Padmakar. Persian in the language of poets who lived outside the courts and who had direct contacts with the common people is comparatively very limited.

4.A.14. We again warn our readers against forming false impressions on reading such passages as the following which the court-poets recited in praise of, or with the special purpose of amusing, their patrons. These, certainly, do not represent the linguistic position of the times.

gul'guli **gil'meh** galicá hāi guñijan hāin
 cárd'ní hāi, **cik** hāi, **cirāgan** kí málá hāi
 kahe padmākar tyoñ **gajak** gijá hāi saji
 sej hāi **suráhi** hāi surá hāi aur **pyálá** hāi
 sisir ke pálá ko na vyápat **kasálá** tinheñ
 jin ke adhín et udit **masálá** hāi
 tán tuk tálá hāi, vinod ke **rasálá** hāi
 subálá hāi **dushálá** hāi, visálá citrasálá hāi.

In this *kabitta* of Padmakar, there are two Persian words in each of the first four lines and one each in the last four lines. Although such words must have moved out of the courts into the life of the common people by this time (1753-1843 A.D.), yet Hindi had by now fixed traditions of using Persian words rather sparingly in its literary style.

Or, take the following lines of Dev addressed to Akbar Ali Khan, the Nawab of Pihanipur—

jāpāi **itrāj** tā **ganīm** sir gāj bag
 bārin pāi **bāj** **sāid** bañs sirtāj hāi
sānī sur-rāj jo pihānipur rāj karāi
 mahī mānī **jahāj** **mahamadī** mahārāj hāi.

It is, of course, not representative of Dev's diction, because it should be known that he has used not more than a hundred Persian words in the whole of his writings. Persian element in his poetry is very much less than in Bhushan or Bihari.

4.A.15. The following words have been picked up from the poets of Akbar's Darbar. Even though Gang, Rahim, Narhari, Brahma and Tansen also composed Persian poems, yet in their Hindi productions Persian words occur very occasionally.

Religious—**allāh**, God, **ālam**, world, **dīdār**, sight, **haj'rat**, Mohamad, **hāl**, trance, **karīm**, the Merciful God, **par'vardigār**, the Saviour, **rahīm** and **rah'mān**, the Kind God, **sāhab**, the Master.

Cultural—**aph'sos**, sorrow, **ārām**, rest, **garīb**, poor, **garūr**, pride, **hamel**, necklace, **haram**, harem, **ijjat**, honour, **kāgat**, paper, **kharac**, expenses, **masak**, a water bag, **mubārak**, congratulations, **mukām**, place, **najar**, sight, **saram**, shame, **sūm**, miser, **tābīj**, amulet.

Professional—**bajāj**, draper, **ḍaph**, tabour, **rabāb**, a musical instrument, **raṅg'rej**, dyer, **sah'nāī**, pipe, **sarāf**, banker.

Administrative—**araj**, petition, **bandūk**, gun, **damāmā**, war-drum, **ḍaṅkā**, drum, **gast**, tour, **hukum**, order, **kam'nāit**, bowman, **khavās**, retinue, **khitāb**, title, **kūc**, march, **mīr**, peer, **muhīm**, expedition, **nisān**, banner, **phar'mān**, command, **phanj**, army, **pyādā**, foot-soldier, **sāh**, king, **sar'dār**, chief, **savār**, cavalryman, **takhat**, throne, **tar'vār**, sword, **vajīr**, minister.

Miscellaneous—**akal**, wisdom, **bekarār**, restless, **cugal**, backbite, **darār**, crack, **dar'dar**, house by house, **dar'myān**, midst, **dāg**, blot, **dildār**, lover, **hajār**, thousand, **hālā**, account, **ijjat**, honour, **janjīr**, chain, **jarad**, yellow, **kabūl**, accept, **mār**, beating, **mulak**, country, **musāfir**, traveller, **nihāl**, happy, **raddī**, rotten, **rekhtā**, broken language.*

*Saryu Prasad Agrawal: *Akbari Darbar ke Hindi Kavi*, Lucknow, 1950.

4.A.16. On a close study of the incidence of foreign words in the Hindi literature of pre-British times, we find that they generally supplement the Hindi vocabularies and are used for new objects, new ideas or new institutions. Words synonymous with Hindi words are used often in three ways—(1) when addressing or mentioning Muslims as in some of the poems of Kabir, Nanak, Dadu and Sufi saints; (2) for purposes of rhyming, as for example, *gāj* and *rāj* might necessitate the use of *bāj*, *sāj* and *tāj*; and (3) when a particular figure of speech, especially pun, is desired to be effected as in Amir Khusro or in what is called 'Rīti Kāvya' of the 18th century. Secondly, it has to be observed that foreign words are invariably given Hindi pronunciation, Hindi spelling which conforms to the pronunciation, and Hindi grammatical terminations. Even the most scholarly writers do not make a show of their learning. Thirdly, a liberal enthusiasm for Persian vocabularies is always noticeable among them. Bhikhari Das says that the beauty of Braj Bhasha is enhanced by blending it with Sanskrit and Persian words of simple and popular nature. Yet, the number of Persian words is not at all very large. Glossaries of foreign words, if prepared on historical principles, would be very interesting and enlightening.

4.A.17. As already stated (pp. 15 and 19), the linguistic policy of the British government from 1837 to 1917 over-accelerated the growth of Urdu and, for the sake of that, Persian elements. It had its due effect on literary Hindi as well. It is a remarkable fact that there has been a marked difference in the diction of Braj Bhasha and Khariboli *vis-a-vis* Persian element even in the Hindi literature of the Mughal times. Braj Bhasha continued, and still persists in, using *tadbhava* and colloquial vocabularies, while Khariboli has always tended towards a very liberal use of foreign words. This fact is noticeable even in the variable styles of a single poet like Kabir or Rahim and, in recent times, Bharatendu Harishchandra or Devī Prasad 'Pūrṇa'. Accidentally, the period of Urdu ascendancy is also paralleled by the rise and growth of Khariboli literature in Hindi. As a consequence, we have a growing tendency towards the use of Persian words. But this should be considered as the influence of Urdu rather than of Persian.

4.A.18. The Persian element in Khariboli literature is very much wider than in Braj Bhasha literature, so much so that some

individual writers of modern times have used more Persian words than all the Braj Bhasha writers put together. Of these Devaki Nandan Khatri (1861-1913) Bal Krishna Bhatta (1844-1919 A.D.) and Prem Chand (1884-1936 A.D.) are most conspicuous. As a rule, poets have used less Persian words than playwrights, and playwrights much less than fiction-writers. In critical, scientific and philosophical literature, they are least in number. That accounts for the abundance of Persian element in Devaki Nandan Khatri and Prem Chand and comparative dearth in the works of Jai Shankar Prasad (1889-1937), Pant (born 1901 A.D.), Ramcandra Shukla (1884-1941) and Shyam Sundar Das (1875-1944). Exigencies of higher and national literature in Hindi have necessitated a wider use of Sanskrit vocabularies.

4.A.19. The period since 1937 A.D. has seen great vicissitudes. It started with the linguistic controversy of Raja Shiv Prasad and Raja Lakshman Singh. The former insisted on keeping Hindi style very near to Urdu and the latter tried to popularize Sanskrit vocabularies. Gradually it appeared that the School of Raja Shiv Prasad would dominate. The poets and writers of what is called Harishcandra age (1850-1900 A.D.) were generous and free-minded, and, moreover, they kept their language close to the spoken language. Mahabir Prasad Dvivedi and writers of his age (1900-1921 A.D.) laid the foundations of a literary style in Khariboli. Although they never discarded Persian words which had become very common in the speech of Hindi people, they relied more and more on Sanskrit words for new and subtle expressions. Fiction-writers of the same period had, however, mostly shifted from Urdu, and therefore they adopted Urdu style in Hindi. We find poets like Ayodhya Singh Upadhyay 'Hariaudh' using both styles in his works. But the progress of Persian element was again retarded by mystic poets (1920-1936). They practically excluded even the most common Persian words from their poetry. At the same time, fiction-writers also moderated their Urduized Hindi and the trends for Sanskrit vocabularies increased as the time passed. The works of Prem Chand amply testify to this fact. The extremist policy of the mystic poets has since been modified and individual writers do use colloquial words of Persian origin, but not very commonly. The literary style of Khariboli is now matured, and the percentage of Persian vocabularies is extremely insignificant.

B. FORMS

4.B.1. Persian literature was mostly confined to poetry. There were, no doubt, some notable prose-works in Arabic as well as Persian, particularly the latter, but as Hindi had not yet evolved any prose-forms of literature before the dawn of the British period, literary effect of Persian is confined to Hindi poetry alone. And that, too, is very meagre. Take Hindi poetry of any period, it follows the native rules of prosody and composition. Even Jayasi, Nabi, Mubarak, Alam, Rahim, Raskhan, Raslin and many other Muslim poets who were educated and brought up in Persian atmosphere, wrote their works in the form which is essentially Hindi. Braj Bhasha had its own traditions which were tenaciously followed throughout the ages. *Kabitā* and *Savaiya* remained popular metres in the royal Courts and *Doha*, *Caupai* and *Pada* were most commonly employed by poets outside the Courts.

4.B.2. That, of course, is a general view of the whole picture. But it is very interesting to note that Khariboli Hindi, from its earliest stages, generally adopted Persian metres. Amir Khusro wrote *pahelis*, *mukarnis*, *sakhunas*, *do-sakhunas*, *nisbats* and *dhakosalas*. *Pahelis* or riddles exist in all countries, and we have traces of *mukarnis*, too, in Sanskrit literature. But the form in which Khusro's *mukarnis* are available is quite new to Indian literature. Khusro is rightly regarded as the inventor of *Mukarnis*, which, of course, he borrowed from Persian. *Sakhunas* and *do-sakunas*, with one line or foot in Hindi and the other in Persian, has evolved on account of the bilingualism of several classes of people. Khusro also composed *ghazals* in mixed Hindi-Persian. These forms remained a popular, though not common, means of entertainment for a long time. Guru Nanak, Gang and even Guru Govind Singh have composed some poems in this form. The *Rekhta* form of poetry was the direct result of this mixture, although in course of time, with necessary changes, it came to mean Urdu. *Rekhta* is also the name of a metre and Kabir is said to have composed a large number of such *Rekhtas*. So also did Gopaldas, the father of Bharatendu Harishchandra, in the 19th century.

4.B.3. The most popular form of poetry in Persian was *ghazal* consisting of stray thoughts on such subjects as beauty, love and morality. It had its effect, first, on court poetry and then on poetry

in general, so that there has been no epic-writer after Tulsi for several generations. *Ghazals* were sporadically attempted by Kabir and Nanak. They are also available in Rahim's *Madanastak*, Sudan and Shital. In modern times *Ghazals* have been composed by a large number of poets including Pratap Narain Misra, Ayodhya Singh Upadhyay, Lala Bhagwan Din, Nirala and Shumsher, but they have never been as popular as Hindi forms. Some poets have also tried to imitate *rubais*. The *rubais* of Nathuram Shankar Sharma (1859-1918) are considered as most successful. Harivansh Rai Baccan has exquisitely and masterfully written *rubais* on the models of Omar Khayam.

4.B.4. Masnavi as a form of Persian epic remained a model for Sufi poets in Hindi from the earliest times down to 1917 A.D. It opens with prayers to God and the praise of Mohammad the Prophet of Islam, then of the ruler of the time, followed by panegyric lines about the writer's preceptor and his family. An introduction to the family of the hero and the heroine is then given before the story begins. It has no cantoes but the events are described under headings. The description of places and things are rather lengthy. Outside Sufi literature, the Masnavi form is available in the love-ballads of the 17th and 18th centuries.

4.B.5. A large variety of Persian metres is to be seen in *lavamis* and also in modern Khariboli literature. Reference may be made to the following as specimens—

Pratap Narain Misra—'prārthanā', 'sharanāgat pāl gopāl prabhu'.

Shridhar Pathak—'susandesh'.

Ayodhya Singh Upadhyay—'prabhu-pratāp', 'karmavir', 'dukhiyā ke ānsū', 'phul aur kāñṭā'.

Balmukund Gupta—'Urdū ko uttar'.

Lala Bhagwan Din—'cāñḍ'ni', 'menh'di', 'āñkh' and 'kavi kā ādarsh'.

Nirālā—kukkur'muttā.

Even Jai Shankar Prasad, who is considered to be most orthodox, employed Persian metres in his early verses.

4.B.6. Sporadic attempts have been made by several poets including Kabir and Nanak to write *barah khari*, with each line of a metre beginning with alphabetic letters in succession. It is yet to be known if it is not in imitation of *Sihafis* and *Alifnamahs* in Persian.

4.B.7. Rhyming in Sanskrit, Prakrit and Apabhramsa poetry is conspicuous by its absence. Why it appears suddenly in Hindi and why it has remained an important feature of Hindi poetry for centuries until recent times when blank verse got into vogue, is another important matter which needs to be considered in the light of our present subject.

4.B.8. One of the most important problems about old manuscripts is that the authorship of a work cannot be easily identified, because the author himself does not mention his name anywhere. This is particularly so in poetical works—Sanskrit, Prakrit, Apabhramsa and even old Hindi. Indian traditions enjoined self-abnegation in such deeds called *yajnas*. Khusro and Sufi poets have used their names very often, and Kabir uses his almost in every *pada* and *saloka*. This became a regular fashion in course of time. In the early stages, a poet would give his short name, as Mohammad (for Malik Mohammad Jayasi), Kabir (for Kabir Das), Nanak (for Nanak Rai), Dadu (for Dadu Dayal), Tulsi (for Tulsi Das), Sur (for Sur Das), Rahim (for Rahim Khan Khan-i-khanan), Sahjo (for Sahjo Bai), Mira (for Mira Bai), Thakur, (for Thakur Prasad), Bihari (for Bihari Lal), Dev (for Dev Datta), etc., etc. Some times full names have been given for the sake of poetic rhythm or sentiment. Some poets, like Hari Chand (Bharatendu Harishchandra), show their full names. Many poets, however, continued Indian tradition. The successors of Nanak absorbed their identity into Nanak's, and always used 'Nanak' at the end of their individual poems. From the beginning of the 18th century, we have pen-names like Pritam (adopted by Ali Muhib Khan), Kavindra (by Uday Nath), Ras'nidhi (by Prthvi Singh), Raslin (by Ghulam Nabi), etc. Pen-names continued to be used till this day, although they are now out of date. 'Nirala', 'Navin', 'Dvij', 'Dinkar', 'Suman', 'Rasal', 'Viyogi', 'Milind', and 'Premi' are living poets who are very well known by their pen-names rather than by their actual names. There are some in whose works the latter element of their name appears, as Lal (for Gore Lal), Das (for Bhikhari Das), Din (for Bhagwan Din) and Prasad (for Jaishankar Prasad). Most of the poets to-day are known by their caste-names, as Pant (Sumitra Nandan Pant), Vyas (Hari Ram Vyas), Gupta (Maithili Sharan Gupta), and many others. But they have never made a show of personal names in their poems. This fact is notable. It appears that the Persian influence is no

longer felt and the mediaeval traditions have practically disappeared.

4.B.9. As far as figures are concerned, Hindi poetry has remained national and Indian in selection of comparisons. It has not employed foreign similes or metaphors, as Urdu has done. **guláb**, rose, however, occurs frequently in mediaeval poetry, as it had become a common garden-flower, and was very much loved for its colour, delicacy and fragrance.

C. SUBJECT MATTER

4.C. Considering that the Muslim rule which lasted for about eight centuries, touched every phase of Indian life, it is very natural to presume that Hindi literature as the vehicle of national thought and culture must show clear evidences of Persian impact. It has been said earlier that Persian thought and culture spread to the common people through the royal courts, through literature, and through foreign people of various classes and professions who settled in India and affected the Indian society directly. Several of our poets were connected with imperial, provincial or vassal courts, where they lived, thought and wrote together with the Persian poets. Education through Persian was either a necessity or the only course in those days and Persian literature was widely written and read. Persian manners and customs were easily adopted, especially during the peaceful Mughal times when mutual understanding and sympathy became spontaneously common. Naturally enough, Hindi literature must contain vast evidences of Persian or Persianized modes of life. It is regretted that an evaluation of such evidences has not yet been made by any scholar and it still remains an unexplored field of research. The present treatise may help only to show the way to that field.

Persian literature, which is almost exclusively poetrical, has three aspects—(a) Sufi, (b) classical, and (c) ethical. It is in these aspects that any reflections of Persian have to be noted in Hindi literature.

4.C.1. It is true that Sufism is fundamentally influenced by Vedantic philosophy of the Hindus. Yet by the time it came to India, it had assimilated many other elements of thought, and it

appeared as a systematic theosophy particularly in its interpretation of love for God. Mystic Sufis believed that all souls have sprung from God and will return to Him in the end. Everything is useless without the love of God.* Worldly life is separation from God and the soul shackled in body feels the pangs like a lover separated from his beloved. When the feeling of separation becomes intense, the soul tries to break off all shackles and starts on its divine journey to attain Godhead. The soul journeying towards God passes through a series of situations, some tempting and others terrifying. Then comes spiritual feeling—an alternate feeling of fear and love. There are moments of ecstatic exaltation in which the devotee traveller revels. He loses all sense of his body and bodily wants. Sufi poets have expressed this divine love in a symbolic language and fantastic allegories of earthly love, beauty and intoxication borrowed from the vocabulary of common love and material wine. Sufi poetry in Hindi is a happy mixture of Iranian ideologies and Indian conditions, depicting Hindu characters and Hindu gods and goddesses in their truest form and yet explaining the mysteries of soul and God as established in doctrinal Sufism. The following, in brief, are the traits of Hindi Sufi poetry which have had an impact on Hindi literature—

(a) The soul is depicted as the lover and God the beloved. Hindu poets, on the other hand, have addressed God as a father, mother, friend and, mostly, as a lover. It is the beloved maid, in the form of an aspirant, who pines for the lover. Sufi ideology did not affect this fundamental conception of Indian love, but in modern mystic poetry of Prasad School Sufi form is most prevalent, although scattered instances of love flowing from men towards women are available even in the works of some other mediaeval Hindi poets including Kabir and Nanak.

(b) Divine love (ishq-i-haqīqī) and its conditions have been explained in terms of earthly love (ishq-i-majāzī) which has been considered as a step towards that extra-worldly love. Rather, the depiction of worldly love is most predominant in Sufi works, and godly love has to be understood between lines. This aspect of Sufi literature had a very deep and far-reaching effect on Hindi poetry in general. Tulsi has tenaciously followed Indian traditions of restrained, self-possessed and chaste love. In the early Vaisnavite poetry of Krishna cult, we find a strange blending of divine and

earthly love. But that restraint has been gradually disappearing. Much obscene and dirty love poetry has been written in the name of Krishna, who was originally a symbol of God, and Radha and Gopis, who represented the devoted souls. In Riti poetry of the 18th century this trend culminated in the most decadent form of eroticism in Hindi literature.

(c) In their ascetic journey to Godhead, Sufis welcome death as a coveted boon. It shatters all chains that bind the soul in the prison of the body and unites the lover with the Beloved. They find delight in prospects of divinity and eternity after death. So do Kabir, Nanak and many other saints right down to Swami Ram Tirth, who surrendered himself to the foaming waves of the Ganga in the hope of meeting the Eternal God. Death is the testimony and enviable way of self-surrender. It ends worldliness and separation.

(d) This self-surrender or *tavakkul* is the same as 'ish-prañidhān' or 'ātmasamarpaṇa' in Hindu Bhakti. But Sufi philosophy went a little further. As a mother does not discard her child howsoever bad or ugly it may be, similarly God, the most Merciful, does not disown even the most sinful and extravagant devotee of His, provided he surrenders himself completely unto His care. That, of course, is an un-Vedic conception according to which every sin must be punished and every virtue rewarded. The new conception found favour with worshippers in India, and a vast literature of *vinay padas* was written in Hindi as in other languages. Tulsī, Sur, Mira and other poets have left beautiful verses of this nature—*prabhu mere augun cit na dharo*, O Lord, do not mind my flaws, or *bhale bure so tere*, good or bad, we are yours.

(e) The Sufis discarded all need of religion, prayers or books which could not be of any use in the search for God. This idea is repeatedly echoed in the teachings of Kabir, Nanak and other Saint-poets.

Sufi literature in Hindi itself has certain features which can be traced back to Persian poetry—e.g. the supernatural element in the turns of stories, the expression of ugly sentiment in separation, the Satan appearing as a hinderer in the way of penance and angels helping devotees in their way to salvation. The conception of singleness of Godhead, though widely accepted as a Sufi doctrine, has not been new to Indian thought. However, it did find greater publicity under Sufi influence.

At one time, Sufi influence prevailed over a large number of
f. 6

Hindu thinkers and poets. Hindu Sufis like Puhkar, Nagaridas, Bavari Sahab, Biru Sahab, Bulla Sahab (Bulaki Ram), Gulal Sahab and a host of other Hindi poets have assimilated Sufi elements in their works. Harasewak wrote his 'kámrúp kí kathá' and Lakshmanasen his 'Padmavati' on the model of Sufi poetry.

4.C.2. It is for research scholars to find out in detail how far Sufi ideas were adopted, translated, borrowed and even plagiarized by Hindi poets. We give below some lines of Kabir to be compared with Persian poets who existed before him.

Hafiz—(Per.) har kase panj rozah nābat ust.

Kabir—(Hindi) Kabirá nābat āp'ní das din líyo bajāe.

(O Kabir, enjoy yourself for ten days, i.e. life is short).

Firdausi—(Per.) cih bandí to dil bar sarāe fasos

kih hazmān hamí áyad ádáye kos.

Kabir—(Hindi) Kabír sarír sarāe hāi kyá soe sukh cān

svāns nagará kúc ká bājat hāi din rān.

(O Kabir, this world is a travellers' inn. Why do you sleep here in rest? The march-band of breath is going on day and night).

Abulfarj—(Per.) har kas baqadri khwesh giriftār mahnat ast

kas rá na didah and barrát-e-musallamí.

Kabir—(Hindi) rájá dukhiyá par'já dukhiyá jogí ko dukh dúná rí

kahe Kabír suno bhaí sādho koí mandir nahi suná rí.

(Every one in this world is unhappy whether he be a king or a mendicant. No house is seen without misery).

Maulana Rum—(Per.) cashm band o lab ba band o gosh band

gar na biní sarr-i-haq bar man ba khand.

Kabir—(Hindi) dekh rí dekh tujh máhiñ dhaní

dam ko rok dídar páve

dam ko rok ānr múl ko band kar

cánd sūraj ghar ek áve.

(You lover is in your heart. Close your eyes and lips. Hold your breath. And you will see Him within yourself).

4.C.3. Sufi literature in Hindi is essentially erotic. It encouraged an imaginative and ethereal basis of love in literature. Persian literature, especially that written in India, had classical traditions of erotic poetry. In Hindi, too, erotic sentiment came to be accredited as the best of sentiments (*rasaraj*). The court life, particularly in its decayed form under the later Mughals who desperately indulged

in wealth, women and wine in sheer incertitude and pessimism, favoured this kind of subject-matter. The poets at the central and provincial courts had to satisfy the whims and idiosyncrasies of their patrons. It was woman's beauty, woman's life, woman's love, woman's dress that formed the central, and, often, the only theme of Persian as well as Hindi poetry which vied with one another in the depiction of minutest phases of love. Joys of love as well as pangs of separation were described in an elaborate and rather artificial manner. Keshav, Dev, Bihari, Cintamani, Padmakar, Matiram, Raslin, Ghananand, Thakur and numerous other Hindi poets of the 17th and 18th centuries have expressed sentiments which are intrinsically influenced by Persian thought. Their heroes and heroines are imaginary, fictitious, lewd, unrestrained and at times non-Indian. The heroines are particularly unworthy of Indian conditions. Sanskrit and traditional Indian literature held women in high respect. Persian and Hindi Riti literature reduced them to things of sensuous enjoyment. Some of the heroines are only concubines and almost all of them are shameless flirts and passionate coquettes. They are ultra-delicate, lean and worn. Bihari's heroine wavers like a pendulum as she inhales and exhales. She is so much emaciated in the fire of separation that even death cannot locate her. The fire of separation is felt by her neighbours, too, and they start leaving their houses lest they are burnt down by that fire. The fire burns constantly. No remedy is efficacious. Camphor, iced unguents and soothing applications, lose their effect. When rose-water is poured over her, it dries in the flames of fire of separation before reaching the heroine. Hindi literature of the times is full of such imaginative, unreal and extravagant sketches. The lovers, too, are mainly villains and reprobates who have no homes, no responsibilities. They haunt the streets of their amorettes day and night. They are hooted and jeered, but they pocket all insult, cheerfully and obstinately. They chase their beloveds into cane-groves and parks. They live on the verge of death with the single hope of meeting their doves. Generally, the accounts of meetings of lovers are obscene and indecorous.

The beauty of a heroine is as imaginative as her love. In describing the various limbs of a woman, the poets have given a large number of similes, some befitting and others fantastic. Each poet tries to excel others in exaggeration and extravagance. Some portraits are, of course, Iranian.

Erotic poetry of Braj Bhasha owes much to Persian thought and life. In the poetry of Prasad School (1920-1936), we again have prominent traits of Persian love-lyrics as evidenced in Prasad's 'arīṣū' or Nirala's 'parimal'; but, in the main, these have come through Urdu.

Students of comparative literature know that Sanskrit literature and Indian literatures, in general, are realistic, intellectual and tangible, but Hindi literature written under mediaeval influences is materialistic, emotional and unsubstantial. Such a literature is considered unedifying, gross and unstable. And, as it does not touch the life of the common people, it decays inspite of its beauties of expression, pithy and meaningful words, colourful and attractive caricatures and high flights of imagination. Some critics have even refused to give the name of literature to Riti poetry.

4.C.4. A peculiar feature of a Darbar was that poets, Persian as well as Hindi, used to come and recite *Qasidahs* and *Kabittas* praising the ruler, and used to be rewarded for doing so. Though never respected by historians of Hindi literature, such forms of professional panegyrics exist in abundance. Some of them may be useful to research students of political history or to philologists, but exaggeration, un-couthness and extravagance are rampant herein, too.

APPENDIX A

A list of Persian and Sanskrit parallels. (*vide* p. 1)

abr, cloud, abhra	ars, ashk, tears, ashru
abraq, mica, abhraka	asp, horse, ashva
abru, eyebrow, bhrú	ast, is, asti
afgandan, to throw,	astakhwán, bones, asthíni
ákṣepaṇa	astar, mule, ashvatara
afsánah, tale, upákhyána	aydahá, python, ajagara
afsurdan, to wither,	awzár, tool, upaskara
apasrta	áb, water, áp
afsán, whetstone,	ábád, habitation, ávás
abhiśāṇa	áfat, calamity, ápatti
afsurdah, sad, apasruta	áfrín, well done, ápriṇa
akhtar, star, nakṣatra	áhan, iron, ayas
am, Av. Ahmi, I am,	ákhtah, drawn, ákṣiptah
aham	álúdan, to pollute, árata
-am as in doam, panjam,	áram, garden, rest, árama
hashtam, -ama	áshkár, evident, áviṣkára
añb, mango, ámra	átish, fire, hutásha
andar, inside, antara	ávurdan, to bring,
andeshídan, to mediate,	ávartana
antahkṣepaṇa	áyad, came, áyáta
aṅgáridan, to estimate,	
aṅgíkára	badan, body, vadana, face
aṅgúr, granulation,	band, tie, bandha
aṅkura	bandan, to tie, bandhana
angusht, finger, aṅguṣṭha,	bang, hemp, bhaṅga
thumb	bar, on, upari
apgánah, abortion,	bar-, away, para, pari-
apagaman	barádar, brother,
apyún, opium, ahiphena	bhrátarah
ar, saw, ára	barhís, a god, vrhaspati

bād, wind, vāta
barkhvāst, used up, parikrṣṭa
bādām, almond, vātāma
bāftan, to weave, vyūta
-bān, having, -vān
bāng, call, vāk
bār, load, bhāra
bār, turn, vāra
bārish, rain, varṣā
bāyad, should be, bhūyāt
bāzū, arm, bāhu
bāirūn, outside, bahiraṅga
bed, cane, vetas
besh, much, bahushah
bevah, widow, vidhavā
bistar, bed, vistaraṇa
buland, high up, paryanta
būm, region, bhūmi
bidast, bālisht, span, vitasti
bīshah, tree, Av. varasha, vrkṣa
būd, was, bhūta

cahár, four, catvári
cakad, dropped, tyakta
cakávak, lark, cakraváka
calídan, to walk, calati
caṅgul, grip, caturaṅguli
carídan, to graze, carati
carkh, sphere, cakra
carm, hide, carma
cashídan, to taste, cakṣate,
caṣte

cashm, eye, cakṣu
cārah, remedy, caryá
cārdah, fourteen,
caturdasha

cih, what, *see* kih
 cust, clever, *tusta*

dah, ten, dasha
dam, breath, dhamati
dand, tooth, danta
dar, door, dvāra
darīdan, to tear, dāraṇa
darog, lie, droha
darrah, pass, dara
dast, hand, hasta
dādan, to give, dadāti
dām, bond, dāmá
dámád, son-in-law, jāmátr
-dán, container, -ādhána
dānistan, to know, jānáti
-dár, keeper, -dhári
dávad, ran, dhāvati
dāram, I have, dhārayāmi
dāvar, judge, dátavara
deh (pl. dehát), countryside,
 desha
deo, giant, deva, god
deodár, pine, devadáru
didah, díta, seen, dr̥ṣṭah
do, two, dvi
dokhtan, to milch,

dogdhum
 do'm, second, dvitīyama
 dosh, last night, doṣā
 dosh, shoulder, dos, arm
 doshīdan, to milch,
 duhyate
 dukhtar, daughter, duhitṛ
 durusht, hard, duṣṭa
 duzd, thief, duṣṭa
 dvāzdaham, twelfth,
 dvādashama
 dvīgar, digare, another,
 dvitīyamkāram

farastádan, to send,
presana

fará-, further, near, pará-
farhád, a name, prahláda
farod, downward, pravṛta
fazá, abundance, prajā

gand, smell, gandhi
gandum, wheat, godhúma
garáñ, heavy, guru
garíbáñ, collar, grívá
garm, hot, gharma
gazídan, to cut, krntana
-gár, as in begár, rozgár,
work, kárya

gáz, gyáh, grass, ghása
gáv, cow, gávah
gázar, carrot, garjara
gisú, curls, kesha
go(mesh), buffalo, mahiṣí
golah, shell, golakah
guft, said, galpita
gulú, throat, gala
gurdah, heart, hrdaya

haft, seven, sapta
haláhal, poison, haláhala
hamál, suitable, samartha
har, every, sarva
hashtam, eighth, aṣṭama

istádan, to stand, sthita

javán, youth, yuvánah
jádád, property, dáyáda
ján, life, jnána
jau, jav, barley, yava
jigar, liver, yakrt
juft, even, yukta

kabútar, pigeon, kapota
kandan, to dig, khanan

taríg, narrow, tanca
kaniz, girl, kanyá
kard, did, krta
kash, armpit, kukṣi
kashidan, to drag, krṣita
kasht, cultivation, krṣṭa
káhil, idle, káyar
kám, object, káma
kán, mine, kháni
kár, work, kárya
kárigar, artisan,

káryakara

kásht, tilling, krṣṭa
khar, ass, khara
khánah, place, dhána
kharidan, to buy, kríta
khasar, father-in-law,

shvashura

khāuf, rage, kopa
khemah, tent, veshma
khisht, brick, iṣṭi
khoshah, bunch, guccha
khufiyah, secret, guhya,

gupta

khuft, asleep, supta
khur, voice, svara
khushk, dry, shuṣka
khú, habit, svabháva
khú'e, sweat, sveda
khwáb, dream, svapna,
svápa

khwáhir, sister, svasr
khwud, self, svatah
khwurdah, eaten,

kháditah

khwush, happy, svaccha,
svastha

kih, that, kim
kinam, I dig, khanámi
kulang, a bird, kuraṅga

kushtan, to kill, kuṣṇāti

lahú, blood, rudhira

laṅg, lame, laṅga,
lameness

límuń, lime, nimbu

ma, not, má

magas, fly, makṣi

magz, marrow, majjá

mah, elderly person,
mahá

mahtar, great person,

mahattara

mahmán, guest,

mahámánya

malad, rubbed, mardati

mazá, taste, majjá

-mand, having, -manta

mard, man, martya

marg, death, māraka

masta, engrossed, matta

mádah, female, mátá

mádar, mother, matarah

mág, cormorant, madgu

máh, month, mása

már, snake, māraka

másh, a bean, máṣa

māut, death, mrtyu

meg, cloud, megha

mez, table, mañca

mihar, sun, mitra

miyán, between,

madhyena

mizdah, good news, miṣṭa

muft, free, mukta

murdah, dead, mrtah

murg, bird, mrga, animal

musht, fist, muṣṭi

músh, mouse, mūṣa

nabí, son's son, naptr

nad, bend, nati

nahí, no, not, nahi

namáz, prayers, namaskára

namúd, appeared,

unmúrta

naṅg, shame, nagna

nar, male, nara

narm, soft, namra

náf, navel, nábhi

nám, name, náma

náv, boat, návah

nāu, new, nava

nāud, ninety, navati

nesh, sharp, nishita

nihádan, to put, niṣádan

nishistan, to sit, niṣad

nishtar, knife, nishitatara

nílofar, lily, nílotpala

níst, is not, násti

pahalaví, a royal dynasty,

párhava

pahalú, side, párhva

panjam, fifth, pañcama

parastad, worshipped,

paristuta

paríshab, day before

yesterday, parashva

parvurdah, nourished,

parivrdha

pas, backward, pashca

pasand, liked, prasanna

pashah, mosquito, mashah

pazad, cooked, pacati

pá, foot, páda

pák, pure, pávaka

páláyad, purified, pavitra

pánzdah, fifteen,

pañcá dasha

pāimán, order, pramāṇa
pāimánah, measure,
parimāṇa
pāras, touchstone, sparsha
peshah, profession,
paryavasāya
pidar, father, pitarah
piñjarah, cage, pañjara
pissr, son, putra
poshid, wear, conceal,
poṣita
pukhtah, hardened, pakta
pur, full, pura, pūra
pursad, asked, prechita
pusht, back, prṣtha

rakhta, skin, rakta, blood
 ramudan, to flee, ramati
 raṅg, colour, raṅga
 rasīdan, to reach, rcchati
 rāz, secret, raḥasya
 rishk, nit, likṣā
 roz, day, roca

sad, hundred, shata
sag, dog, shvan
sakht, hard, shakta
saped, white, shveta
sar, head, shirah
sará'idan, to chant,
shrávayati
sard, cold, sharat, autumn
sardár, chief, shirodhárya
sarnámah, address,
shironáma
sarshaf, mustard, saršapa
sarv, cypress, saral
sábún, soap, svaphena
sál, year, shárada
sán, whetstone, sána

sáranḡ, blackbird, sáranḡa
sári, starling, sáriká
sáyá, shade, cháyá
sáz, apparatus, sajjá
shab, night, kṣapá
shagún, omen, shakun
shariyán, vein, shirá
sharídan, to drop, shírýate
shash, six, ṣaṣ
shád, happy, shánta
shágird, pupil, cháttra
shákh, branch, shákhá
shálí, rice, s háli
shám, night, kṣámá
shárak, a talking bird,
sháraga
sháyad, perhaps, syát
sháyistah, decent, shásitah
shigál, jackal, shrgál
shikastan, to break,
chindayati
shír, milk, kṣíra
shunídan, to listen, śrṇoti
shumá, you, yushmai,
to you
shutur, camel, uṣṭra
shvíd, washed, shodha
sirisht, nature, srṣṭi
sitárah, star, (su)tára
siyáh, black, shyáma
símurg, griffin bird,
svarṇamrga
sog, lamentations, shoka
sozan, needle, súcan
sta'ídan, to praise, stutí
stún, pillar, sthúná
surkh, red, shukra,
surakta

tabast, ruined, dhvasta

taft, heated, tapta
 tal, mound, tala
 tan, body, tanu
 taṇad, twisted, tanoti
 tanah, trunk, tanu
 tap, fever, tapas, tāpa
 tapad, grown hot, tapta
 -tar, more, -tara
 tarāh, terror, trāsa
 tarāzū, balance, tulā(su)
 tarkīdan, to break,
 trutyate
 tarsīdan, to fear, tras
 tash, teshah, adze, takṣa
 tavā, frying pan, tapa
 tayyār, ready, tatpara
 tāb, heat, tāpa
 tābah, a frying pan,
 tāpakah
 tālāb, tank, taḍāga
 taṅk, 2 oz., taṅka
 tār, wire, tāra
 tāt, until thee, tvatah
 tātūlah, thorn-apple,
 dhattūraka
 tāv, heat, tāpa
 tāziyānah, scourage,
 tarjana
 timr, tamr, darkness,
 timira
 tishnah, thirsty, trṣṇa
 tū, you, tvam
 uftādan, to fall, āpatati

vacar, decree, vicāra
 vacargar, judge,
 vicārakāra
 valīs, good, varīyas
 -var, having, -pāla
 vardīj, quail, vartaka
 varnah, otherwise, varan
 vasvās, doubt, vishvāsa
 vatak, quail, vartaka
 vāj, speak, uvāca
 vāmītan, to vomit,
 vamana
 yak, one, eka
 yasham, jasper, ashma
 yāft, obtained, āpta
 yār, friend, jāra
 zabar, above, upari
 zamān, time, samaya
 zan, wife, jāni
 zar, gold, svar(ṇa)
 zabān, tongue, jihvā
 zādah, son, jātah
 zañbūr, tongs, jambhara
 zānū, knee, jānu
 zāt, person, jāti
 zindah, alive, jīvanta
 zih, border, jyā
 zīrah, cumin-seed, jīraka
 zor, force, jvara
 zūd, quick, yuta

APPENDIX B

1. A list of loan-words from Arabic (*vide* p. 3)

[Arabic words in Hindi generally concern religion, ethics, medical science and administration. Administrative terms in our modern vocabulary are mainly due to the legal codes which were translated by Maulvi Nazir Ahmad and his associates into Arabicized Urdu. Most of these terms have come through Persian which had liberally enriched itself by accepting Arabic words before the Muslim conquest of India. It is very difficult to say, at this stage, which terms were directly adopted by Hindi from Arabic.]

Terms exclusively used by Muslim speakers have not been included in this list.]

abír, saturnalian powder
adab, veneration, etiquette
adad, number
adá (kár'ná), (make)
payment

adálat, court
adávát, enmity
af'váh, rumour
ag'vá, rape
aham, urgent
ah'maq, idiot
ajab, marvellous
aj'nabi, stranger, alien
ajáyab(ghar), meseum
akh'bár, news (paper)
ak'sar, often
alává, besides
albattá, albeit
amal, action, execution
amánat, trust

amín, collector
amír, a rich man
aql, intellect
ar'mán, craving
arq, distilled water
ar'sá, time
arz, request
asar, effect
asámí, tenant
asbáb, goods
asharfi, gold coin
asl, real
as'lá, weapons
astabal, a stable
atlas, satin
attár, druggist
avval, first
ayyásh, profligate
ádat, habit
ádáb, greetinigs

ád'mí, man
áfat, calamity
áhístah, slowly
ájiz, weary
ákhír, last
álim, learned person
ám, common
áshiq, lover
áyandá, in future
áib, evil, defect
áinak, spectacles
áish, enjoyment
áiyarí, roguery
aulád, progeny
auliyá, saint
auqát, circumstances
áusat, average
áuzár, tool

bagal, armpit, side
bagávat, rebellion
bahas, argumentation
balá, calamity
balgam, phlegm
baqáyá, arrears
barí, acquitted
bavásir, piles
bayáná, earnest money
bazáz, draper
bád, afterwards
bálig, major, of age
báqí, remaining
báz, falcon
báz, several
bái, selling
bilkul, at all
bul'bul, nightingale
bul'bulá, bubble
bur'qá, veil

dafan, buried
dafá, section
dafá, avert
dalál, broker
dalíl, argument
dar'já, rank, grade
dákhil, admitted
dávat, invitation
dává, claim, plaint
damlat, wealth
daur, circuit
diq, teased
diqqat, difficulty
duá, supplication
dukán, shop
duniyá, world

eh'sán, obligation
elán, proclamation
et'bár, trust
et'raz, objection

fah'rist, list
fakhr, pride
fan, art
faqir, mendicant
farár, absconding
fariq, party
farq, difference
farsh, floor
farz, duty
fasád, broil, riot
fasal, crop
fasd, phlebotomy
fatílá (falítah), fuse
fatúhí, jacket
fatúr, mischief
fazúl, useless
fálij, paralysis
fáqá, fasting

fārag khattī, discharge
fāsila, distance
fāzil, extra
fāyadā, use, gain
fāis'lā, decision, judgment
fānj, army
fānlād, steel
fāuran, at once
fīqr, worry, anxiety
fīrozā, turquoise
fotā, testicle
fur'sat, leisure

gaban, embezzlement
gadar, mutiny
gaf'lat, carelessness
galiz, dirty
gallā, corn
galt, galat, wrong
gam, sorrow
garaq, ruined
garīb, poor
garūr, pride
garz, garaz, aim, interest
gazab, disaster
gazal, ode, ballad
gāfil, negligent
gāyab, disappeared
gāir, other, non-
gilāf, covering
gubbārā, balloon
gulām, slave
gusal, bath
gussā, anger

hadāyat, instruction
hadd, boundary, limit
haj, pilgrimage
hajāmat, shaving, hair-
 cutting

hakīm, physician
hakūmat, sway, rule
hal, solution
halaf, oath
halāl, legitimate
halqā, circle
havāla, reference
hal'vā, pudding
hamām, Turkish bath
ham'lā, attack
haq, right
haqīqat, reality, fact
harām, forbidden
harārat, temperature
harf, letter, blot
harj, interruption
har'kat, motion
hatak, disgrace
havā, atmosphere, air
havālāt, lock-up
hayā, bashfulness
hazam, digested
hākīm, officer
hāl, circumstance, account
hālat, condition
hāmī, assurance
hāshiyā, margin
hātā, premises, compound
hāvī, predominant
hāzimā, digestion
hāzir, present
hāirān, perplexed
hāisīyat, capacity
hāivān, beast
hāizā, cholera
hāus'lā, valour
hāwz, cistern
hibā, endowment
hik'mat, ingenuity
himākat, stupidity

himáyat, support
himmat, courage, strength
hirá'sat, custody
hirs, avarice, greed
hisáb, account
hissá, part
hujjat, contention
huj'rá, chamber
hukm, order
huliyá, description
huqqá, smoking pipe
huzúr, Sir

ij'lás, (court) sitting
ikhtiyár, right, power
iláj, medical treatment
iláqá, locality
imárat, building
imtahán, examination
inám, prize
inkár, refusal
inqaláb, revolution
insáf, justice
insán, man
intizám, arrangement
iq'bál, prosperity
iq'rár, confession
irádá, intention
ishará, beck, hint
ishtahár, advertisement
istagásá, plaint
iste'mál, use
istifá, resignation
itminán, satisfaction
itr, otto
ittifáq, chance
ittilá, notice, information
izzat, honour
íd, Id festival
ímán, faith

jaház, ship
jahálat, backwardness
jaldí, immediately
jallád, executioner
jal'sá, meeting
jalús, procession
jamá, add, assemble
janáb, Sir, Mr.
jarráh, surgeon-barber
javáb, answer, reply
javáhir, gem
jáhil, illiterate
jálí, counterfeit
jári, continued, in force
jáyaz, proper
jild, binding
jinn, evil spirit
jins, articles
juláb, purgative
jurm, crime
jurmáná, fine
jurrat, daring

kafan, shroud
kam, less
kamál, excellence
kasar, defect
kashí, prostitute
káfi, enough
kágaz, paper
káhil, idle
káifíyat, nature
khabar, news
khabt, insanity
khalífá, Caliph, barber
khamír, yeast
kharáb, bad
kharíf, first crop
khasam, husband
khassí, castrated

khatm, finished
khat'rá, danger
khatt, -t letter, line
khayál, idea
khazána, treasury
khális, pure
kháli, empty
kháraj, rejected
khás, special
khátir, sake
khāir, well
khauf, awe
khid'mat, service
khiláf, against
khitáb, tittle
khizáb, hair-dye
khuráfát, mischief
kiráyá, rent
kitáb, book
kur'sí, chair

lahazá, therefore
lah'já, tone
lamhá, moment
laq'vá, paralysis
latífá, whiticism
lazzat, deliciousness
lá'nat, curse, imprecation
láváris, heirless
láyaq, worthy
láz'mí, obligatory
lekin, but
libás, dress
lifáfá, envelope
liháf, quilt
liház, deference
lu'áb, saliva
lutf, delight

madad, help

madar'sá, school
madákh'lat, interference
madd, item
mahal, palace
mah'kamá, department
mah'nat, hardwork
mah'sús, feel
mah'z, only
maj'búr, helpless
makán, house
makkár, cunning
malál, displeasure
malláh, sailor
maná, forbidden
man'hús, ominous
manshá, object
mansúkh, cancelled
manzil, storey, stage
manzúr, accepted
maqám, abode, halt
maq'bará, tomb
maq'sad, purpose
marammat, repairs
maríz, patient
mar'tabá, time
marz, disease
marzí wish
masálá, ingredients
mashahúr, famous
mashál, torch
mas'khará, joker
mas'lihat, wellbeing
mas'nad, cushion
matálbá, demand
mat'lab, motive
mavád, pus
maveshi, cattle
mazá, enjoyment
mazáq, joke
maz'hab, religion

mál, goods
málik, master
málúm, known
mámúlí, ordinary
mání, meaning
máqul, proper
márfat, through
mátahat, subordinate
mátam, mourning
maídá, fine flour
maídán, a plain
maújúd, present, existant
maul'ví, Muslim theologist
mauqá, opportunity
maúrúsi, hereditary
mālisam, season
māuizá, village
medá, stomach
minnat, supplication
misal, file
misál, example
miyád, limitation
mizáj, disposition, pride
moh'lat, time
m(u)áfiq, agreeable
m(u)áfi, pardon
m(u)ám'lá, matter
mu'ávizá, compensation
mubáarak, congratulation
muddáliyá, respondent
muddaí, plaintiff
mugál'tá, misunder-
standing
muharram, Moharram
muháv'rá, idiom
muhtáj, needy
muj'rá, deduction
muj'rim, criminal
mukh'bar, informer
mulammá, electroplating

muláqát, meeting
mulázim, servant
mul'zim, accused
mum'kin, possible
munaqqá, raisins
munásib, proper
munshí, scribe
muqaddam, village chief
muqaddamá, lawsuit
muqábilá, comparison
murabbá, preserved fruit
muravvat, politeness.
musáfir, traveller
mushkil, difficult
musíbat, calamity
musta'id, alert, ready
mut'laq, at all

nabz, pulse
nafá, profit
nafis, fine
naf'rat, hatred
nahar, canal
nahúsat, abominableness
nasal, breed
najúm, astrology
nashá, intoxicant
naváb, lord
nál, horse-shoe
nam'dá, coarse woollen
cloth
naqad, cash
naqal, imitation, copy
naqáb, covering
naqshá, map, plan
nasib, luck
natíjé, result
nazákat, delicacy
naz'lá, catarrh
naz'r(áná), offering

nará, slogan
náyab, assistant
niháyat, extremely
nikáh, matrimony
nisbat, than
nishán, sign
níyat, intention
nuqs, flaw
nuqsán, loss
nuskhá, prescription

qabr, grave
qabúl, accept
qabz, costiveness
qab'zá, possession
qad, size
qadam, footstep
qadar, **qadr**, regard
qah'vá, coffee
qalam, pen
qaliyá, meat
qalí, lime
qanát, tent-wall
qandíl, candle-stand
qarib, near
qasam, oath
qasáb, butcher
qasái, butcher
qasbá, town
qasúr, fault
qata'í, at'all
qatár, line
qatl, murder
qat'rá, drop
qazíyá, dispute
qábil, fit, worthy
qáyadá, rule
qáyal, convinced
qáyam, steady
qánún, law

qátil, murderer
qái, vomit
qáid, imprisonment
qám, tribe
qil'á, fort
qillat, dearth
qismat, luck
qissá, tale
qist, instalment
qímat, price, value
qormá, stew
qufal, lock
qur'bán, sacrificed
qulfí, jelly
qurq, attachment

rah, God
rabí, second crop
rabt, relation
radd, cancelled
rafá, remove
ra'ís, leading citizen
rakáb, stirrups
raqam, sum, amount
rasálá, cavalry
rasam, rite
rasúkh, influence
ráhat, repose
ráy, opinion
reshá, bad cold
rish'vat, bribe
riváj, usage
riyásat, chiefdom, state
ru'ab, dignity, awe
rukh'sat, leave
rut'há, rank

sabaq, lesson
sabar, **sabr**, patience
sabút, proof

safar, travel
sahí, right
sakhí, generous
sakúnat, residence
saláh, advice
salám, greetings
salámat, safety
san, year
sanad, certificate
sandúq, box
saráy, inn
saresh, glue
sarráf, banker
satah, surface
savál, question
sáf, clean
sálim, entire
sá'is, syce, groom
sális, arbiter
sáqí, cup-bearer
sáyat, auspicious time
shahad, honey
shahádat, evidence,
martyrdom
shahíd, martyr
shakhs, person
shak, doubt
shakl, appearance, form
sharáb, wine
sharárat, mischief
shar'bat, syrup
sharíf, noble, highborn
shart, condition, bet
sha'úr, sagacity
shá'ir, poet
shámat, ill-luck
shámil, included, join
shán, pomp
sháitán, devil. mischievous
person

shānq, fondness, hobby
shekhi, boast
shikayat, complaint
shi'r, couplet
sholá, spark
shubá, suspicion
shurú, start
sikká, coin
sil'silá, series, connection
sirf, only
subah, morning
sulah, peace
súrat, figure, face
suráhi, pitcher

tabáh, ruined
tabdíl, changed
tabíyat, disposition
tab'lá, tabour
tad'bír, device
taf'síl, detail
taf'tísh, search
tah'sil, subdivision
tajarbá, experience
takalluf, formality
takiyá, pillow
tak'líf, trouble
tak'rár, dispute
talab, pay, demand
taláq, divorce
ta'lluq, connection
tamám, all
tamáshá, fun, show
tamíz, discernment
tanázá, dispute
tankháh, salary
tanúr, oven
taqázá, call, demand
taqávi, loan
taq'dir, luck

taqrír, speech
taraf, side
tarah, like
taraqí, increment,
 progress

tariqa, method
tar'kib, mode
tasallí, satisfaction
tash'rif, your honour
tasvir, picture
tavelá, stable
tádád, number
táj, crown
tálím, education
táq, shelf
táqat, strength
táریف, definition
tárikh, date
tá'un, plague
távíz, amulet
taí, decided
taish, rage
támr, manner
tijárat, trade
túfán, storm, flood
túl, length

uj'rat, wages
umdá, fine
umr, age
unáb, berry
urf, alias
uzr, objection

vagáirá, et cetera
vaham, whim
vajah, cause
vakálat, pleading
vakíl, pleader
vaqt, time

(be)vaqúf, fool
varaqa, leaf
vasílá, means
vasíqá, deed
vasíyat, will
vasúl, collect
vatan, country
vazan, weight
vazífa, stipend
vazír, minister
vádá, promise
váfar, extra
vál'dáin, parent
váqa'í, in truth
váqif, acquaintance
vár'dát, happening
váris, heir
vástá, relationship
vidá, farewell
viláyat, England
virán, desolate

yatím, orphan
yáni, that is

zabab, slaughter
zabt, confiscation
zalíl, abject
zamáná, times
zanjír, chain
zar(r)á, particle, a little
zarúrat, need
zábtá, procedure
záf'rán, saffron
záhir, evident
zálim, tyrant
zámin, surety
záyad, excess
zidd, perverseness
zikr, mention

zilá, district
zimmá, responsibility
ziyáfat, feast

zukám, bad cold
zyádá, much

2. A list of Turki words in Hindi borrowed through Persian

(afim)-**cí**, opium-eater
ága (orig. master),
 merchant

áqá, master
bábá, father
bahádur, warrior
bakhshí (orig. pay-
 master), a title

bávarcí, cook
begam, lady
buláq, ear-ornament
buq'cá, bundle
bívi, wife

cakallas, row, ado
cak'mak, flint
cam'cá, spoon
caqú, knife
cashmá, spring
cecak, small-pox
cik, Venetian blind
dároqá, superintendent
el'cí, ambassador

galicá, rug
harával, vangaurd
jájam, carpet
jeb, pocket
khán, lord
kharád, lathe

(khazán)-**cí**, treasurer
kur'tá, shirt
lášh, corpse
(mashál)-cí, torch-bearer
mucal'ká, bond
(páya)ca, foot of trousers
qam'cí, whip
qábú, control
qalábuttú, embroidery
qalí (Tur. **qályún**), a
 smoking pipe
qazáq (orig. cossack),
 robber

qāīncí, scissors
qormá, stew
qulfi, ice-cup
qulí, porter
qurq, attachment
sālgát, rarity
tagár, trough
tam'gá, medal
top, gun
toshak (orig. floor),
 cushion

turk, Turk
túrání, Tartar
urdú (orig. camp),
 market, Urdu language

APPENDIX C

A list of Arabo-Persian loans and their Hindi equivalents (*vide p. 22*).

<i>Persian loan</i>	<i>Hindī</i>	<i>Persian loan</i>	<i>Hindī</i>
'adāvat	bār	bandobast	prabandh
af'sar	adhikārī	banisbat	apekṣā
agar	yadi	barābar	samān
'ajīb	vicitr	bar'bād	naṣṭa
akh'bār	samācār-patra	bar'dāsht	sahan (kar'nā)
'aql	buddhi	b'ād	pīche
'alāvá	atirikta	bād'shāh	mahārājā
amír	dhanī	bāg	bārī
āb'pāshī	siñcāī	bārish	varṣā, meñh
āb'rū	mān	bāshindā	nivāsi
āfat	vipatti	bāi	becī
'ām	sādhāraṇ	be-adab	ashīṣṭa
ās'mān	ākāsh	beshak	nissandeh
āstīn	bāñh	betāb	vyākul
'āib	doṣ	bīmār	rogī
'āish	bhog-vilās	bīmārī	rog
anqāt	sāmārthya	bukhār	tāp
'anrat	strī	buz'dil	ḍar'pok, kāyar
anzār	hathiyār, rāch		
badan	tan	cañd	kuch
bad'hazmī	ajīrṇa	cākar	sevak
badī	burāī	cīz	vastu
bad'nāmī	nindā	dafā	bār
bagār	binā	daftar	kāryālay
bahādur	shūr'vīr	dagā	chal
bahār	vasant rtu	dalāl	bic'vai
bal'gam	kaph	dalīl	tarka

<i>Persian loan</i>	<i>Hindī</i>
dam	svāñs
dañgá	jhag'rá
dar'bár	(ráj) sabhá
dard	piṛá
dar'ja	pad
dastakhat	hastákṣar
davá	auśadh (ośadh)
davákhána	auśadhálay
dákhil	praviṣṭa, pāṭhá huá
dám	mol
danlat	dhan
danrá	pherá
dil	man, hrday
dillagí	ṭhaṭholí
dimág	mastiṣka, bhejá
divána	págal
dost	mitra
dukán	háṭ
dum	puñch
duniyá	jagat, sañsár
durust	ṭhík
dushman	shatru
e't'ráz	ápatti
e'vaz (meñ)	bad'le (meñ)
fan	kalá
faqír	sádhu
farq	antar
fareb	chal
fariyád	prārthaná
fasád	jhag'rá
fasl	upaj, samay
fatúr	vikár
fazúl	vyartha, nirarthak
fáqá	up'vās, chuṭṭí
fáy'dá	lābh
fāis'lá	nirṇay
fíkr	cintá

<i>Persian loan</i>	<i>Hindī</i>
gadar	upadrav
galat	ashuddha
gam	dukh
gañdá	māilá
garam	tátá
garaz	pra yojan
gar'dá	dhul
garib	daridra, nirdhan
garúr	ghamañḍ
gaváh	sákṣí, sákhi
gotá	ḍub'kí
gulám	dás
gussá	krodh
gustákh	ashisṭa
had, hadd	símá
hal	nip'tará
hameshá	sadá
ham'lá,	ákramañ, caṇháí
haq'dár	adhikáří
harañ, harj	bádhá, akáj
havá	váyu
hāus'lá	sáhas
himmat	sáhas
hisáb	lekhá
hissá	bhág
hoshiyár	catur
hujjat	tarka
ikhtiyár	vash, adhikár
il'zám	abhiyog
intizám	prabandh
intizár	pratíksá kar'ná,
(kar'ná)	parakh(ná)
ishará	sāñ
istifá	tyág'patra
ittifáq	sañyog
'izzat	pratiṣṭhá, ádar
ímán	sacái

<i>Persian loan</i>	<i>Hindī</i>
jagah	sthāl
jaldī	shīghra
javāb	uttar
jāhil	ujāḍḍ
jān	prāṇ
jān'var	pashu
jānī	cālū
judā	alag
jurm	ap'rādh
kam	thorā
kamī	ghaṭī
kamīnā	ochā
kamar'bañd	nālā
kam zyādā	thorā bahut
kāfur	kapūr
kāhil	āl'sī
kām'yāb	saphal
kār	kām
kāshṭ	khetī
kinārā	chor
kirāyā	bhārā
kitāb	pothī
kulī	moṭiyā
khabar	samācār
khabṭ	pāgal'pan
khazān'cī	rok'ṛī
kharc	vyay
khar'gosh	shashā, khar'hā
khatm	pūrā
khālis	shuddha
khālī	rītā
khān'dān	gharānā
khātīr	satkār
khid'mat	sevā
khilāf	viruddha
khitāb	pad'vī
khud	āp, svayam
khush	magan, prasanna

<i>Persian loan</i>	<i>Hindī</i>
khushāmād	cāp'lusī
khush'bu	sugāṇḍhi
khūn	lahū
lashkar	senā
lāl	rakta
lāsh	shav, miṭṭī
lihāz	saṅkoc
madad	sahāy'tā
mad'risā	pāṭh'shālā
magar	kintu
mah'sul	kar
maj'būr	vivash
makān	ghar
manzūr	svikrt
mash'hūr	prasiddha
mas'lan	yathā
mat'lab	prayojan
mazā	ānand
mazāq	harāsī, ṭhaṭṭhā
māfi	kṣamā
māh	mās
māl'guzārī	lagān
mālik	svāmī
mā'mulī	sādhārāṇ
mātam	shok
māuqā'	samay
me'dā	āmāshay
meh'mān	atithi
miy'ād	avadhi
mīnār	lāṭh
mīrās	bapantī
mudarris	shikṣak
muddat	avadhi, kāl
muhar	ṭhappā
muj'rāī	kaṭantī
mulāyam	komal
mulk	desh

<i>Persian loan</i>	<i>Hindi</i>
mul'zim	abhiyukta
munádī	ḍhīṇḍhorá
muqábilá	virodh
musáfir	yátrī, pathik
nabz	ná'ī
na'fá	lábh
nakh'rá	háv-bháv
naqd	rok
namak	lon, non
namí	sílan
naqal	pratilipí
naq'lí	jálí
naram,	
narm	komal
nashá	mad
nasl	vañsh
natíjā	phal
nazákat	sukumár'tá
nákhun	nakh
námard	napuñsak
násamajh	nirbuddhi
názuk	sukumár
nañjaván	nav'yuvak
nañkar	ṭah'luá
nek	bhalá
nigáh	cit'van
nihál	sukhí
nihá'í	jal'pán
nishán	cinh
niválá	grás, kaur
níyat	icchá
numáish	pradarshiní
nuq'sán	hání
'oh'dá	pad
pahal'ván	mallá
pareshán	ghab'ráyá

<i>Persian loan</i>	<i>Hindi</i>
par'hez	bacáv
pákháná	ṭaṭṭí
páidá	utpanna
páidávár	upaj
pec	ghumáv
peshá	vyav'sáy
pesháḅ	mút (mútra)
pes'h'gí	agául
pes'h'váí	ag'vání
pusht	pīṭhí
qad	ḍíl
qadam	ḍag
qahar	ápatti
qalam	lekh'ní
qarár	ṭhah'ráv
qaríb	nikaṭ
qaríb qaríb	lag'bhag
qatl	hatyá
qatár	pañkti
qat'rá	búñd
qasúr	ap'rádh
qábil	yogya
qábu	vash
qāid	bandhan, kárávás
qāidí	bandí
rañj	khed
rasíd	pahunc
raván'gí	prasthán, calán
ráh'zaní	ḍáká
rástá	márga, path
registán	marusthal
rihá	mukta
rishtedár	sambandhí, náti
rosh'ní	prakásh
roz	din
rozi	jíviká

<i>Persian loan</i>	<i>Hindī</i>	<i>Persian loan</i>	<i>Hindī</i>
sabz	hará	ták'id	anurodh
safed	gorá, ciṭṭá, uj'lá	t'árif	prashaṁsá, lakṣaṇ
sakht	kāthor, kaṛá		
saláh	parámarsha,	umar, umr	áyu, avasthá
	sammati	umdá	baṛhiyá
savál	prashna	ummíd	áshá
sazá	daṇḍ	ustád	gurú, ácárya
sáf	nirmal, shuddha		
sáyá	cháyá	vajah	káran
sāiláb	bāṛh	vazífá	vrtti, chātravrtti
sharam	laj já, lāj	vazír	mantrí
sharíf	bhalá	vádá	pratijñá
shádí	viváh, byáh	vápas	lāṭá
shāuq	cáv	vár'dát	ghaṭ'ná
shekhi	ahaṁkár	vástá	lagáv
shikár	aher	váste	liye
shub'há	sandeh	vírán	ujáṛ
shukr	dhanyavád		
shurú	árambha	yatím	anáth
sustí	álasya	yá	vá, ath'vá
súrat	rúp	yání	arthát
		yár	mitra
		yárí	mitratá
tab'dilí	parivartan		
tah	parat	zubán	jíbh
tak'líf	kaṣṭa	zabar'dastí	atyácár
talásh	khoj	zahaṛ	viṣ
tar	gilá	zakham	gháv
taraf	or	zamáná	samay
tarah	bhānti	zamín	bhūmi, dhar'tí
taraqqí	unnati	zard	pílá
tarázu	tulá, tak'ṛi	zarúrat	ávashyak'tá
tariqá	qhaṅg	záyá	naṣṭa
tar'kib	qhaṅg	zidd	haṭh
tar'tib	kram	zor	bal, shakti
tasallí	santoṣ	zulm	atyácár
tash'ríf	padhár'ná	zyádá	adhik, bahut
tas'vír	citra		
tá'id	anumodan		

APPENDIX D

A list of Arabo-Persian loan-words semantically changed (*vide p. 22*).

	<i>Persian meaning</i>	<i>Hindi meaning</i>
ahl'kár	domestic worker	court-peon
as'báb	causes	goods
ám	well-known	common
bahár	spring	spring, pleasure
bahí	revealed book	account book
bagal	place	armpit
bandá	servant, slave	man
band'gí	slavery	worship
barámad	come out	reclamation
bar'kat	abundance	kindness, profit
barání	rainy	raincoat
barf	snow	snow, ice
bímá	bím=fear	insurance
bukhár	steam	fever
cas'ní	specimen	flavour
cik	a fine cloth	Venetian blind
cāngán	a stick	a play, playground
daftar	book, file	office
dargáh	gate	shrine, court
dariyá	sea	river
dáná	grain	grain, gram, bead
dárú	remedy	medicine, wine, gun- powder
dává	claim, demand	plaint, claim
dāur	age	round
dimág	brain	pride

	<i>Persian meaning</i>	<i>Hindi meaning</i>
diván	a tittle, an account	minister, court
	book	
divání	court	civil court
gaban	forgetting, cheating	embezzlement
girdávar	touring person	a village official
gulábi	belonging to the rose	pink, light
haftá	week	week, Saturday
hajámat	scarification	hair-cutting
hakim	philosopher	physician
har'kára	attendant	runner
havál'dár	circle officer, detainer	a military rank
huj'rá	room	canopy
hukká	case, box	smoking pipe
ijará	privilege	dues
ímán'dár	faithful	honest
jalús	sitting	procession
jamádár	collector	sweeper
janáb	place	Sir
janáza	a sick person, corpse	bier
jarráh	stabber	surgeon
javáb	reply	reply, revenge, equal
juz	part	a forme of 8/16 pages
kas'bí	professional	prostitute
kánún'go	lawyer	a village official
khavar	knowing	news
khalífá	Caliph	barber's title
khamír	dough, leaven	nature, dough
khas	straw	a special grass
khasam	enemy	husband
khassí	castrated	eunuch, he-goat
khat	line	letter, writing
kháh-makháh	wish it or not	without reason
khán'dání	belonging to the	of good birth
	family	

	<i>Persian meaning</i>	<i>Hindi meaning</i>
khán'sámá	lord of the household	cook
khár	thorn	thorn, jealousy
khátir	heart	sake, entertainment
kháirát	goodness	charity
khvájá	eunuch	faqir, master, a title
kulánc	a yard	jumps
kur'sí	pulpit seat	seat, chair
latífá	fine thing	tit-bit
lifáfá	wrapper	envelope
madd	flow	item
mahal	place	palace
masálá	opinion	spice
mashál	light	torch
maskhará	butt	joker
mámúli	practical	ordinary
mirzá	son of a richman	a title
mírásí	one who inherits	drummer
mohallá	residence	locality
mohar	seal	seal, ring, pound
morcá	battery	fortification
mulzam	annexed	convicted
munádí	shouter	proclamation
muním	one who appeases	clerk
muravvat	manliness	generosity
musáhib	companion	courtier
mutasaddí	usher	store-keeper
nafar	a number of men	servant, person, labourer
najúm	stars	astrology
naql	change	copy
naqshá	painted thing	chart, map
naz'lá	supplies	catarrh
náb	pure	dirty water
nálísh	lamentation	law-suit
nigáh	look, care	look, care, kindness
nihál	plant, cushion	happy

	<i>Persian meaning</i>	<i>Hindi meaning</i>
nizám	manager	Governor, Ruler of Hyderabad
palít (palíd)	unlawful	dirty, ghost
par'cá	a bit	slip, question paper
páband	foot-tied	punctual
párcá	piece	cloth
páhy'cá	foot	foot of the trousers
páyá	foot	foot, ladder, rank
paivand	grafting	grafting, patch
pehc	cure, twist	screw, difficulty, part of a machine
phail'súph	philosopher	cunning
post	skin	skin, poppy
posti	intoxicated	lazy
purzá	piece	slip of paper, part of a machine
rasad	arriving, store	provisions
rasúkh	firmness	influence
rāush'nái	light	ink
rezá	piece	piece of cloth
riyásat	nobility	State
roz'gár	times	employment
sabzí	vegetation	vegetable
saláh	rectitude, honesty	consultation
sar'dár	sir, superior	head, agent, chief
sar'kár	head	government
savári	act of riding	rider, vehicle
sáfá	filtering cloth	turban
sáhab	owner	sir, master
sáir	scene	walk
sháh'zadá	prince, princess	prince
shoshá	a particle, thread	point, pointed saying
sikká	a die for coining	coin
sil'silá	chain	series, connection
sirf	pure	only
sul'tán	king, queen	king
súbá	province	province, governor

	<i>Persian meaning</i>	<i>Hindi meaning</i>
tad'bir	contemplation	means
taf'sil	distance	details
tah'sil	collection	sub-division
talab	want	pay, call
tamashá	moving about	fun, play
tar'kib	mixture	method
tāiyār	ready	ready, alert, fat
toshakháná	pantry	wardrobe
tufán	violence, abundance	storm, flood, calamity
vahí	revealed book	bahí, account book
vakíl	agent	lawyer
vasiká	confirmation	registered deed
zabáni	of tongue	oral
zabt	control	confiscation
zakhírá	store	heap, plant-nursery
zanáná	female	eunuch, harem, wife
zar	gold	gold, wealth
zar'dá	yolk of egg, a rice- pudding	a rice-pudding, a kind of horse, an element in tobacco
zar'dí	yellowness	yolk of an egg
zík	remembrance	mention
zilá	side, part	district
ziládár	district officer	district officer, canal officer
zín	saddle	saddle, drill cloth
zulm	darkness	cruelty

APPENDIX E

Foreign words in Kabir's poetry (*vide* p. 70).
 Figures refer to pages in Guru Granth Sahib.

akali , 333	bákí , 792, 793, 1104	darog , 727
aklahi , 480	baṅg , 1158, 1374	daru , 1367
akulu , 332	bedár , 972	dar'váj , 1158
alah , 680, 1349	begáná , 333	dar'vájá , 1161
alahu , 483, 1349	bekám , 1105	dar'vání , 1161
aláh , 727	bekhabar , 729	dasat'giri , 727
amal , 792	bhisat , 477	dáge , 970
ar'dási , 792	bhisati , 48, 1161,	dágu , 1371
as'mán , 330, 729	1350	dáim , 727
as'várá , 329	bhisatu , 1161	dáu , 1105
as'várí , 329	bis'mili , 1350	dil , 727, 1349, 1374
aurat , 477, 1349	bibí , 479	diváná , 856, 1158
avali , 480, 1349		divánáh , 1161
	carák , 1163	diváne , 1105
bajárahi , 873	cas'me , 727	dibáni , 792
baj'garí , 1161	cábuk , 329	dín , 1105
bakáhi , 971		dínu , 480
balái , 337, 971	daf'tar , 793	diváni , 792
baṇḍau , 341	daláli , 969	dojak , 477, 480, 1105,
baṇḍe , 338, 729, 480	damámá , 1105, 1376	1350
1349	damu , 727	dojaku , 970
baṇḍ'gí , 338, 341	dar , 339	duniyá , 727, 972, 1161
barábarí , 970	dar'bár , 872	
bar'kas , 335	dar'bári , 856	gaj , 476
bábá adam , 1161	dar'bári , 1104	garib , 1161
bádu , 727	dar'gah , 792, 1158	garib niváj , 331
báji , 476	dar'hálu , 792	garibu , 1105
bájigar , 1105	dariyá , 338, 727	gáphalu , 339
bájigarí , 482	dar'máde , 856	gáphil , 1365

gāibu, 483
 gor, 1371
 gujārahu, 1350
 gujārāi, 480
 gujārau, 792
 guj'rāvāi, 1161
 gulāmu, 338
 gumānā, 857
 gumāni, 969
 gumānu, 969
 gusal, 727

 hadūri, 1104
 haj, 1149, 1374
 hajūri, 727
 haku, 727
 halālu, 1350, 1374
 har roj, 727
 has'ti, 870
 havāi, 1161
 havālu, 1374
 hājir, 727
 hālā, 793
 huk'māi, 793
 hukum, 92
 husiyār, 972

 ikh'lāsu, 1159
 ik'tiyār, 338
 iph'tarā, 727

 jabābu, 1161
 jabānu, 1375
 jagāti, 1161
 jānjir, 1162
 jarad rū, 1161
 jimi, 793
 jind, 871
 jin, 329
 joru, 480, 870, 1161

julam, 477
 julamu, 478

 kadūri, 1158
 kalam, 1369
 kal'mā, 480
 kamān, 1161
 karam, 1366
 karamu, 727
 karāri, 727
 kar'dan būd, 727
 karim, 1366
 kar'vāi, 792
 kasāi, 1103
 kateb, 727, 477, 1161
 kábā, 480
 kábāi, 1349
 kábe, 1350, 1374
 kágad, 871
 kágadu, 1369
 káimu, 476
 kāji, 477, 870, 1160
 kál'būt, 335
 kār'gah, 484
 khabari, 477, 483
 khab'rī, 856
 khajānāi, 970
 khalak, 727, 1349
 khal'halu, 1161
 kharacu, 792
 khatā, 1375
 khasam, 92
 khasamu, 480, 793
 khavāsi, 479
 khālik, 1349
 khāsi, 1161
 khel'khānā, 1161
 khudāi, 477, 480,
 727, 1160, 1350, 1374
 khusi, 727

khus'rá, 324
 khúbu, 478
 kib'lā, 1158
 kud'rati, 1349
 kulaphu, 339

 lagām, 329
 lālar, 692

 mahali, 341
 mahalū, 1161
 mah ram'jánā, 1349
 maj'lasī, 1161
 makā, 1158
 mar'dā, 1349
 masiti, 1158, 1349,
 1350
 mas'kin, 480
 maujūd, 727
 miāne, 727
 mih'rāmāti, 1349
 misimili, 1158
 mirā, 1159
 muhār, 329
 mukāmā, 1349
 mulakhu, 1349
 mulān, 1158, 1350
 munāre, 1374
 muhsaph, 793
 mur'gī, 1350
 musal'mān, 1160
 musiyat, 972
 mus'lā, 480

 nadari, 1161
 nad'rī, 1103
 najiki, 1161
 nar'já, 857
 nāpāk, 1371
 nāpāku, 1350

nári, 338
niváj, 480, 792, 1158,
 1349, 1350
nivájá, 856
niváji, 856
nísán, 477
nísánai, 1105
núr, 1349

palítah, 873
palitá, 333, 1161
panáh, 1161
paresáni, 727
pákam pák, 727
páku, 1350
pásá, 793
paikábar, 1161
phakaru, 727
phikaru, 727
philu, 477
phur'mán, 338

phur'mánu, 792
phurmáve, 480
piyálá, 92
pír, 1349, 1374
pur'já-pur'já, 1105

rabáb, 478
rah'máná, 1161
raiati, 793
rijam, 793
rojá, 480, 483

sabúri, 1158, 1374
sak, 727
salámu, 479, 1159
salár, 1161
sarái, 792
saríki, 480
sas'karu, 1160
sábati, 1374

sáhib, 330, 338, 480,
 1158
sáhibi, 1251
saitáni, 1161
sekh, 1158, 1374
siharu, 727
sik'dará, 793
sitáb, 792
subah, 792
sunnati, 477
sur'tánu, 1160
súmahi, 479

talab, 479
taras, 480
tarikati, 340
tír, 1161
turak, 340
túr, 971

ujú, 1350

APPENDIX F

Foreign Words in Jayasi's *Padmavat* (vide p. 71). Figures refer to pages in 'Jayasi Granthavali', Nāgarī Pracāriṇī Sabhā edition.

ab'lak, 229	hir'miji, 229	pīr, 7
adal, 5, 6	janbur, 222	rabāb, 235
añjirā, 13	jar'de, 229	rosan, 8
ar'dāsain, 237	kadam, 144, 166	rukḥ, 255, 256, 257
ar'kānā, 54, 189	kamaic, 235	sad'barag, 13, 23
āūsān, 66	kamān, 222, 225, 234	samaḥd, 17
bādām, 13	kāgad, 4	saṅgatarāv, 192
bād'shāh, 5	kāgar, 174	saṅg'tarā, 13
bāji, 25	kir'mij, 229	saṅjāb, 229
bānd, 7	kis'mis, 13	sāh, 255
bārigah, 220	kumait, 229	sāhi, 9
bekarārā, 25, 216	lobā, 2	sev, 13
bulāki, 229		shah, 256
burd, 256	makh'dūm, 7	sirāji, 229
cāṅgān, 288	masiyār, 122, 226	sīsā, 273
dar, 18	moh'ri, 8	son'jarad, 13, 23
dar'barā, 6, 7	muh'tāj, 5	sul'tān, 7, 9
dastagir, 7	mur'sid, 7	sul'tāni, 227
dāg, 276	mush'ki, 229	supete, 229
dārt, 225, 234	narāji, 62	sur'kharū, 8
dinārā, 203	nikhānā, 227	sūri, 51
din, 8	nisān, 18	tabal, 9
duniyāi, 4, 6	nuk'rā, 229	tamorā, 143
dunī, 8	nyoji, 13, 103	tājā, 7
gilāvā, 127	pāji, 15	tāji, 229
gulāl, 13, 23	phar'ji, 256	tupak, 234
har, 167	pholād, 290	tūt, 13
hari, 111	piyāde, 255	umarāgir, 233
hārā, 11	pīl, 256	

APPENDIX G

Foreign words in Tulsi's works (*vide p. 70*)

B=Barvā Rāmāyaṇa, D=Dohāvalī, G=Gītāvalī, H=Hanumán Bāhuk. J=Jānakī Mangal, K=Kavitāvalī, Kr=Kṛṣṇa-gītāvalī, P=Pārvatī Mangal. R=Rāmāgyā Prashna, RL=Rām Lalā Nahachū RM=Rām'carit mānas. S=Tul'sī Sat'sai, VP=Vinay Patrikā, VS=Vārāgya Saṇḍipani.

abīr (G., RM. 1.195.3)

akas (G. 1.82, K. 7.100)

ak'sar (RM. 3.32)

añbāri (RM. 1.300.1)

añdesā (RM. 1.14.5)

añdesh (B. 14)

araj (D. 300)

as'bāb (K. 5.12)

as'várā (K., RM. 7.95.4)

áh (K., G.)

án (K. 7. 169)

badali

badi

bad'le (RM. 7.208.6)

bah'ri (K.)

bajāj (RM. 7.28.1)

bajār (K., G.), bajāru (RM. 1.246.1)

bakhār

bakh'sis (K. 6.10)

bak'sat (G. 1.43)

bak'sis (K., RM. 1.306.2)

bakucā (Kr.)

balañd

balāi (G., K. 5.10), baláy; balāiyā (K. 6.52)

bañd

barābari (RM. 1.310.1)

bág (VP, K., RM. 1.37); bāgan-ha (RM. 2.83.4); bāgā (RM. 2.106.2); bāgu (RM. 1.227)

bág'bān (K. 5.31)

bāj (S., VP. 219, K. 6.24); bāju (RM. 2.23); bājū (RM.

bājah (RM. 3.16.3) [2.230.3]

bājār (RM. 7.28.1); bājāru (RM.)

bāje; bāje bāje (K. 1.8)

bāji (VP., K. 7.67, 7.95)

bājigar (VP. 151)

bāp (K.); bāpu (VP. 277); bāpū (RM.)

bār; bārā (RM. 2.156.2)

bārik (Kr. 41)

bāirak (VP. 145)

bāirakh (K., Kr. 32)

becará (RM.)

- begári** (VP. 189)
behál; **be hálú** (RM. 2.37.1)
bekámahiñ (Kr. 5)
bibáke (G. 1.62)
bibákí (RM. 1.24.2)
bidá (RL., RM., P. 155)
bihál (RM. 7.102.3); **bihálá**
 (RM. 4.6.6); **bihálu** (VP. 74);
bihálu (RM. 2.322.1)
biráná (VP. 235)
- caláki** (Kr., K. 7.134)
cañg (RM. 2.240.3)
carag (D. 301)
cák'ri (K. 767)
cára (RM.); **cáro** (K., Kr. 34)
cangán; **cangáná** (G., RM.
 6.27.3); **cangánān** (G. 1.43)
- ḍaph** (G. 7.2)
ḍhol (G., K., J., RM.)
dagá (K., Kr. 24); **dagái** (K.
 7.93)
dagábáj (K. 7.13)
dagábáji (VP. 264)
dago (S.)
dam
damámá
damának (K., H. 38)
dar
darad (S. 308)
daráj (K. 7.79)
dar'bár (RM., S., K., VP. 71);
dar'bará (RM. 2.76.3)
dariyá (K. 7.46)
davá
dád; **dádi** (K., VP. 144)
dág (K., S., VP. 70)
dáij (RM.)
dám (K., VP.)
- dánv**
dárú (D. 515)
dává
dānr (S. 66)
deván (K. 5.31)
dir'máni (VP. 122)
diván (VP.)
díl (K. 6.52)
duni (VP. 275); **dunie** (H. 44)
duní (RM., G., VP., K. 7.72)
- gac** (G., RM. 7.50.2)
gam
gani (VP., G., RM. 1.28.3);
ganihiñ (VP. 274)
gañj; **gañju** (G. 1.19)
garad (K. 7.158)
garaj (S., D. 300)
garam (VP. 249)
gar'dan; **gar'dani** (RM. 2.185.3)
gard (RM. 5.55.4); **gardá** (RM.
 6.67.2)
garīb (Kr., VP., R., S., K., G.,
 RM. 1.13.4); **garīb neváj** (K.
 7.1); **garīb niváj** (D. 108)
garíbi (VP. 262)
gar'ji (K. 7.133)
garúr (RM., K. 1.20)
gáro
gāin (S. 392)
girah (S. 156)
goto (VP. 161)
gudará (RM. 2.202.4)
gud'rat (RM. 2.204.3); **gudari**
 (VP. 266)
gul
gulál (G.)
gulám (VP., K. 7.14); **gulámani**
 (K. 7.167)
gumán (S., K., RM. 7.62);

gumānu (RM. 7.102.2)
gumānī (RM. 2.172.3)

had (K. 7.1)

hajár (RL., S.)

hajáří (K.)

halak (K. 6.25)

haláká (K.)

halákí (K. 7.134)

harám (K. 7.76)

harás (B. 15)

havále (RM. 6.90.4)

hál (RM., K., Kr. 3); **hálá** (RM.

hátá [1.79.1)

hunar (RM. 7.31.3)

husiyár (K.)

itáti (S., K., D. 148)

it'ráj (S. 261)

iyár

jahar (K.); **jaharu** (VP. 250)

jaháj (G., K. 6.25); **jahájú** (RM. 2.86.2)

jahán (S., VP., K. 7.16); **jahá-nahi** (K. 7.28); **jaháná** (RM.

jamáno (K. 7.79) [1.2.2)

jamát (RM. 1.93.1)

jamáti (K. 6.1); **jamátí** (K.

janjír [7.109)

jar'kasí (G. 1.42)

javáru (K. 7.67)

jáhir

jám

jámá

ján (K.)

jání

jer; **jero** (VP. 146)

jinas (RM. 1.93.1); **jinis**

jín (RM. 1.298.2)

jol'há (K. 7.106)

jor (VP., K., G., S., H. 10); **jorá**

juván (RM.)

kabár; **kabáru** (K., RM. 2.100.4)

kabúl, **kaful**; **kafulat** (VP. 146)

kabútar (G. 2.47)

kahar; **kaharu** (VP. 250)

kah'rí (K. 6.29)

kalái (VP. 139)

kam

kamán (G., B., RM. 2.41.1);
kamánāi (J.)

kaṅgúrá (RM. 7.27.2); **kaṅgú-ranhi** (RM. 6.41.1)

karámáti (K. 7.158)

kar'dá (K. 7.155)

karejo (K. 6.16)

kasam (G. 5.39)

kasáí (K. 7.181)

kágad (RM. 1.9.6)

kágar (K. 2.1)

kábali (K. 7.23)

kálin; **káliná** (RM. 7.32.2)

káří

kāi (K. 2.3)

khabari (RM. 1.290.1)

khajáná (K.)

khalak (K. 7.98)

khalal (K., VP.)

khar'gosu (VP. 159)

khas

khasam (G., K. 7.24)

khasí

khatá (S. 119)

khavás (K. 7.135)

kháko (VP. 152)

kháleṇ (RM. 2.315.3)

kháná (RM.)

khás (VP., K., H. 24); **kháso**

(K. 7.135)

khási (G.)**khísá** (R.M.)**khuár** (K. 7.64); **khuárú** (R.M.**khuári** [2.305.3)**khúb** (K. 7.108)**ki****kisab** (K. 7.67)**kis'bí** (K. 7.96)**kotal** (R.M. 2.203.2)**kot'vál** (K. 7.171)**kul** (V.P.)**kulah** (R.M. 2.28.4)**kul'hí** (G. 1.28)**kumác** (S., D. 572)**kuúd** (K.)**kuúdan****kúc** (V.P. 156)**kúúc****lagám** (R.M.)**lál'ci** (K.)**láyak** (R.M., G., K., R.L., J., V.P.
37)**mahal** (V.P. 157)**majúr****majúrí** (R.M. 2.102.3)**malái** (K. 7.74)**maná****mane** (V.P.)**man'sá** (R.M., K. 7.45)**man'shá****marad** (K. 7.158), **mard****masít** (K. 7.106)**mas'karí** (R.M.)**mas'khari** (R.M. 1.98.3)**maváse** (S.)**máh'lí** (K. 7.23)**málum** (K., V.P. 243)**mámilá** (S.)**manj** (R.L.)**milik** (Kr. 32)**mis'kin** (V.P.)**mis'kin'tá** (V.P. 262)**mukám** (V.P.)**nag** (K.)**nakíb** (Kr. 32)**nam****naphiri** (R.M. 7.79.5)**neb** (R.M. 2.19)**nevani** (G. 1.98.1)**neváj** (R.M.)**neváji** (K. 7.95)**nihál** (K., R.L., V.P. 80); **nihálu**
(G., V.P. 154)**nisán** (J., P., K., G., R. 4.2.2);**nisáná** (R.M. 1.154.2); **nisánu****nisání** (V.P.) [(P. 108)**nishán****nishání****niváj** (S., V.P. 78); **nivájab**; **nivá-****jibo** (V.P., G. 5.30); **nivájihaná**(K. 62); **niváje** (V.P. 249);**nivájo** (H. 31); **nivájú**; **niva-****jyān** (H. 20); **niyájyo** (V.P. 71)**niváji** (Kr.)**ník** (B., R.); **níke** (K. V.P.)**níki** (R.M.)**palítá** (S., D. 515)**par'dá** (K. 1.16, V.P. 32)**par'váh** (K. 7.27); **par'váhi** (K.**pasopes** [7.49)**payáde** (R.M. 2.221.3)**pád'sháh****páimál** (K.)**pák** (K., H. 40)**pásáng**; **pásángahu** (V.P. 241)

- peñc** (G.)
phaham (K., VP. 265)
phajihat ; phajihati (D. 65)
pharák (RM. 7.29.1)
phañj (RM. 6.79.6) ; phañjeñ (K.)
phirojá
pirojá (RM. 1.288.2)
píl (K., VP. 248)
poc (K., S., G. 1.84, VP. 220) ;
 pocá (RM. 6.77.4) ; pocu (K.
 7.121) ; pocd (RM. 2.211.2)
poci (G. 2.65).

raham (K. 6.8)
rajái (K., H. 32), (RM. 2.46.2)
rajáy (K. 5.25)
ravá (K. 7.56)
ráji (Kr. 61)
rāiyat (S., D. 521)
rukḥ (K., S., J., VP., R., G. 1.66,
 RM. 3.136.1)
rukḥán (S., D. 342).

sabíl (K. 6.52)
saham (K. 5.8, RM. 1.29.1) ;
 sahami (RM. 2.20.1) ; sah'-
 māñ ; sah'me (P., RM.
 2.160.2) ; sah'mí (G. 1.83) ;
 sah'mat (VP., K. 6.43).
sahar (K.) ; saharu (VP.)
sah'dáni (K. 5.26)
sahidáni (RM., VS. 51) ; sahi-
 dānu (K., VS. 33)
sahí (VP., Kr., P., RM., K. 1.16,
 G. 2.11)
sah'nái (P., RM. 1.263.1) ; sah'-
 nāñhi (G. 7.21)
sajái (K., G.) ; sajái (RM. 2.19.3)
sak (G., K., RM. 1.245.1)
saram (VP. 131)

saráph (RM. 7.28.1)
sarík'tá (K.)
sar'kas (K.)
sar'khat (K. 6.58)
sat'rañj (VP. 246)
sáh (K. 7.107)
sáhab (K., G.)
saheb (VP., H. 20)
sáhebí
sáhi (K. 7.100)
sáhib (RM., VS., S., Kr., R., K.
 7.183)
sáhibí (D. 570)
sáj (Kr., K., RM., G., VP.)
sálim (K.)
sámo (VP. 228)
sandá (VP. 264)
sir'táj (RM. 1.329)
sípar (G. 6.5)
sor (G., K. 6.9) ; sorá (RM.
 6.68.1) ; soru ; sorú (2.86.1)
sulákhi (K. 7.24)
sul'táno
sumár (K.)
súrati (G., Kr. 28)
tahas-nahas (K. 5.2)
takiyá (K., VP. 33)
taláb
tamá (K.)
taraki (H. 40)
tar'kas ; tar'kasí (G. 140)
táj (K., G., VP.)
táji (RM. 3.38.3)
tákat
tejí (K. 7.19)
tír (RM., G. 6.11)
top'cí (S., D. 515)
tupak (D. 515)
umari (K. 7.79)
vasile (VP. 32)

APPENDIX H

Arabic and Persian element in *Prithviraj Rasau* (vide p. 67.)

[Some of these words occur in other contexts as well. But typical references only have been given here. The poet has mutilated most of the foreign words which are not easily identified. Figures refer to numbers in *Nagari Pracarini Sabha* edition.]

abe , 106, without	ádañm , Adam
adabb , adab , 32, respects	álam , the world
ahak , 24, 294, no right	áram , 62, rest, garden
ajabb , 51, wonder	ásik , 752, lover
ajjáb , 315, torture	ásud , 56, satisfied
aj'máyau , 142, tried	átas , fire
aj'ráyal , 181, Israel	áváji , áváj , 39, 53, voice
akali , akal , 46, wisdom	āib , defect
akh'ni , 100, boiled meat	āirák , 115, Iraq
ali , 165, nobl., Ali	auládi , 3, progeny
alláh , allah 25, 121, God	awliyá , 220, saints
amír , hamír , 2, 119, 335, noble	
andés , 649, dread	babbar , 44, tiger
arabbí , 57, Arab	bagali , 16, side
araj , 150, request	bagasi , 3, 65, forgive
ar'dási , ar'das , 480, petition	bagasis , 61, 721, gift
aroj , 2, zenith	bag'tar , 432, 605, armour
asali , asal , 115, real	bahasi , 67, discussion
asíl 18, original, tame	bah'ri , 23, a bird of prey
as'mán , 56, sky	bajár , 89, market
assil , 225, well-born	bajír , minister
as'vár , 432, rider	bakhat , prosperity
aṭṭha hajári , rank	bakhat , 100, 148, time
áb , 23, water	balak , 8, Bactria
ádall , 220, justice	balái , 46, calamity
ádám , 287, man	balí , saint

baloc, 355, Baluch
bañdar, 204, port
bañdá, 12, 74, slave
bañdigi, 822, servitude
bañduk, 43, 144, 211, musket
bañg, 166, call
bar'jor, 30, by force
bas'ti, 156, gardener
bágu, **bág** 51, garden
báj, 96, falcon
bájú, side
bánaggir < **bánk** + **gir**, 225,
 bayonetman
bāi, 117, without
begam, 75, queen
bhist, 26, 1233, paradise
bihad, limitless
bibi, 448, lady
bukhāri, 99, of Bokhara
buraj, 5, turret

cah'bacá, 5, cistern
cañg, 85, harp
casam, 18, eye
cavaggán, 50, polo
cábak, 80, whip
cāin, 65, rest
cāngattá, 99, Mughal
cāngirad, 64, all round
cāñjañ 96, chicken
cigg, 1639, Venetian blind
cirák, 39, lamp
cugal, 109, informer
cug'li, 163, backbiting

dagg, 590, blot
dakhal, 175, intrusion
dallál, broker
damámá, tabour
damánañk, 174, carbine

dar, 322, 396, 735, door
daráñ, 189, place
dar'bár, 34, 474, court
dar'gah, 14, 32, 77, court
dariy, 188, of a door
dariyá, 65; **dariyáu**, 80, 205;
 river
daríkhānāi, carpet-store
darakhāt, 145, tree
darog, 110, falsehood
dar'van, 34, porter
dar'vaje, 815, door
dar'ves, 54, saint
dast, 104, hand
dastak, 186, knocking
dāmañ, 175, skirt
dil, heart
dillásá, 361, consolation
dín, 136, religion
díván, 24, court
dojig, 137, hell
dubáh'gir, 10, well-wisher
dulice, 36, 1640, rug
dummi, 5, sheep
dunim, 88; **duniyáñ**, 993;
dus'manu, 10, enemy [world]
duváh, 8, prayer

el'ci, 259, envoy
erákí, 57, Iraqi horse

gajjaníñy, 651, Ghaznavid
gañdí 766, rotten, dirty
garamma, 540, hot
garíb neváj, 1656, kind to the
 poor
gar'si, anger
gasád, 167, happy
gasta, 324, tour
gáji, 209, saviour

gálibba, predominant
gair, 204, other than
ghor, 26, 208, grave
gilam, 36; **gilamme**, 1640; rug
girad'bán, 55, besieger
giradd, 65, dust
gir'dán, 108, turning
gir'dan, 108, neck
gos, 645, ear, spy
gumáni, 41, doubt, opinion
gusá, 125, anger
gustáná, 619, graveyard

habas, 8, wish
hab'sín, 16, negro
had, 31, 62, limit
hadapp, **hadakk**, 13, 233, 241,
 a butt

hadd, 297, limit
hajjár, 195, thousand
haj'rati, prophet
hájur, 705, master
hakk, **hak**, 294, 346, right
halak, 150, throat
hal'kán, 403, circle
hallál, 131, legitimate
hamal, 314, pregnancy
hamel, 34, necklace
hammám, 1639, warm bath
haramm, **haram**, 384, 442,
 harem

harahmí, 196, prohibited
haraph, 297, lean
har'kárí, 536, 537, messenger
har'val, **harával**, 43, 161, van-
 guard

hasam, 355, splendour
havái, 197, airy
havelí, 334, house
háji, 262, pilgrim

hájur, **hájir**, present
hákim, 474, governor
hál, 188, condition
hik'mati, wisdom
hukam, **hukamm**, 407, order
huk'mí, 23, by order
husyár, 105, vigilant
húr, 55, 125, nymph

ibárat, lines
ihakká, 69, tightening
ikkamál, 294, grandeur
ilaci, 99, messenger
is'rár, **as'rár**, 94, 160, persistency
it'mám, 39, arrangement
it'várí, 204, confidence
íd, 136, Id festival
ímán, 826, faith

jabar jaug, 93, huge
jabbáb, **joáb**, 33, 440, reply
jab'hari, 706, jeweller
jahar, poison
jahúra, 151, manifestation
jakk, 184, loss
jallál, 315, 124, majesty
jamá, 175, wealth
jamáti, class
jambúr, 42, small gun
jamín, **jammí**, 645, earth
janabi, 87, south
jaug, war
jaújir, 82, 131, chain
jar, gold
jarad, 42; **jaradd**, 50; yellow,
 pale

jaraph, 713, receptacle
jar'báph, 896, woven with golden
jardoj, golden [wire
jar'kasi, 7, gold-wiring

járin, 55, brocaded silk
javáhar, 52, gem
javán, 225, young man
javání, 391, youth
jágí'í, 156, estate
jájim, 82, carpet
jálam, 220; **jálim**, 40; tyrant
jeb, 33, pocket
jer, 1, 177, 339, low, dependent
jiháj, 71, 86, crusade
jihán, 164, 324, world
jill, 196, being open
jiúd, 213, soul
jín, 106, saddle
jor, 14, strength
zorávar, 4, strong
zor'ván, 225, powerful
julikrann, 94 Alexander
jumárátti, 447, the Friday night
jur, **jur'rá** 16, falcon
jván, 140, young

kabái, 154, foolishman
kabbúl, 144, accept
kabútar, 2, pigeon
kadam, footstep
kaggad, **kágad**, 99, paper
kahar, 8, calamity
kalamma, 178, holy word
kamán, 172, bow
kanáit, 173, contentment
kaṅgurá, pinnacle
karamm, 56, generosity
karamát, 38, 177, miracle
karár, 154, 328, promise
karíb, near
karím, 56, merciful
kasab, 897, muslin
kasab, 899, prostitute
kateb, 166, the Holy book

káb, 58, glory
kaímm, 77, firm
kájí, 166, judge
kálbútaṅ, 555, model
kám'dár, 220, powerful
káphar, 309, infidel
kásidd, 231, messenger
káid, 761, imprisonment
khabari, 141, news
khajín, stinking meat
khalak, 10, 88, creatures
kharac, 25, expense
khar'búj, 23, melon
khar'gos, 14, hare
khavari, 371, news
khavás, 58, personal attendant
khán, 125, lord
khán'jáde, 256, princes
khávand, 324, master
khāirāti, 25, alms
khudá, 166, God
khusál, 45, well-to-do
khúb, 777, well
khún, 31, blood
khúni, 315, bloody
khyál, 275, idea
kilav, 95, yarn
kirac, 102, slice
kitáb, 69, title
kol, 175, word
korán, 56, the Qoran
kotal, 106, war-horse
krámáti, 220, miracle
kud'rati, 319, nature
kubí, 96, mountain
kulaph, padlock
kuláh, 1326, a headwear
kumak, 496, auxiliary corps
kuphar, 117, infidelity
kusáb, 78, fresh

kusáde, 147, open
kut'ba, 166, speech
kúc, 185, 658, march
kúh, 27, mountain

las'kar, 511, army

madd, 169, item
maddat, 167, help
mag'súd, 167, object
mahal, 467, palace
mah'jid, 166, mosque
mah'mán, 47, 236, guest
mah'máni, 214, hospitality
mah'núr, 737, moonlit
malik, 197, 198, lord, master
mar'dá, **marad**, 45, 242, man
mar'daná, 54, bold
mar'dáni, 766, manly
mas'lati, 302, 320, advice
massál, 38, torch
mast, intoxicated, wanton
masúratí, 16, consultation
mádar, 59, mother
máph, 34, forgive
māi, 151, wine
māidá, 79, fine flour
māidán, 140, plain
māuj, 149, wave
mānt, 178, death
mij'máni, 223, hospitality
mír, 68, 167, lord
míyán, 214, sheath
mohi.l, 422, difficult
moj, 149, whim
muhur, 217, seal
muj'rá, 488, balance
mukám, 46, halt
mulán, **mullá**, 289, preacher
mugal, 43, Mughal

murad, 766, dead
murag pec, 820, cock-fighting
mur'dár, 351, carrion
musal'mán, 46, Muslim
musáit, 1478, doing evil
musáph, 166, books
musák, 775, 777, books

nabbí, 11, prophet
najari, 141, present, sight
nakíbat, 52, chiefdom
nakro, 344, kettle-drum
naraám, 122, soft
napheri, 27, trumpet
nav'batti, 199, kettle-drum
nádán, 93, ignorant
náli, 27, horse-shoe
nān halálan, 435, 512, loyal
nej, **nejá**, spear
nijari, **najar** 25, sight
nijám, 315, government
nijjúmí, astrologer
nimak halál, 59, loyal
nisán, 3, flag
niváj, 24, 177, prayers
nivájas, grace
nivájiy, 17, comfort
niyati, 167, intention
núr, light

osáph, 374, attainments

paraddá, veil, curtain
par'dár, 182, 186, watchman
par'var'digár, Saviour
par'ván, 3, 37, warrant, command
pasam, 78, 122, wool
passamí, woollen
patisáh, 35, 39, king

pār'sī, 12, 141, Persian
pās'vān, 126, watchman
paigān'b'rá, 47, messenger
pālmāl, 10, crush
pes, 59, 422, before
pesāngī, 8, 46, advance
pes'kas, 56, offer
phajāndā, augmenting
phakír, 766, mendicants
phakkar, 220, asceticism
pharíd, 220, pearl
phar'jānd, 1383, 1527, son
phate, 44, conquest
phatenámá, 79, letter of victory
phátiyá, 22, prayers
phānj, 179, army
phirāng, 55, 899, foreigner
phirashte, 45, angel
phiriyád, 167, plaint
phur'máy, 36, 420, order
pidar, 59, father
pil, 193, elephant
pil'vān, 64, 108, elephantman
pir'jádá, 99, highborn
pyáde, footman

rahabál, 174, horse
raham, 141, compassion
rahimán, 95, compassionate
 (God)
rakev, 286, stirrups
rakhat, 148, hide
ráng'rej, 169, dyer
rayati, 443, subjects
rāhab, 78, devotee
rāh'gír, 174, traveller
rājī, 10, willing
rātabbe, 57, 66, allowance
rejá, 166, piece
resam, 122, silk

resānm, 36, silk
rij'kán'dár, 220, wealthy
rojá, 778, fasting
roj'gár, 165, times
rojí, 149, livelihood
rosan, 167, illuminated
rukḥ, side

sabakk, lesson
sahar, 408, town
sah'náiy, 3, flute
sajā, 320, punishment
saj'rá, 134, genealogy
saláh, 150, advice
salám, 293, greeting
sam'ser, 181, sword
saphar, 165, 305, journey
saram, 350, shame
sarái, inn
satáb, 572, at once
sád, 3, 140, happy
sádánāi, 426, band
ságirad pes, 20, menials
sáh, 32, king
sáháb, 179, master
sáh álam, king of the world
sáh'besḥvar, lord of chiefs
sáhib, 44, master
sáhijádá, 43, prince
sáj, 338, instrument
sáj báj, 67, intrigue
sāitán, 68, Satan
sandágar, 28, merchant
sālgát, 141, present
seh'rāu, 871, wreath
sekh, 319, 320, chief
sekh'jádé, 192, sons of a chief
sikár, 59, hunting
sikárí, hunter
silah, 63, arms

silah'dár, 1424, armoured
silár, 346, captain
sillárah, 371, spear
sipará, 97, 177, 193, chapter
sippar, 207, target
sir'dár, 48, chief
sir'páu, 12, costume
sir'táj, 442, chief
síkhi, 290, boasting
sophiy, Sufi
sor, 84, noise
sultán, 40, 148, Sultan
sumár, 160, counting
supáras, 16, recommendation
sur'tán, 24, 31, Sultan
sutar, 190, camel
súbá, 7, province
syábási, 455, bravo

tabal, 220, drum
tabib, 5, 6, physician
takkie, 55, 1640, pillow
tak'sir, 45, 49, fault
talab, 350, quest
tamásá, 377, spectacle
tañdúr, 35, thunder
tar'kass, quiver
tas'bi, 95, 110, 111, beads

tasevīrah, picture
tas'lim, 303, 406, confessed
tábi, 196, very skilful
tájan, 344, crown
táji, 57, horse
táriy, 185, dark, intervening
teg, **tek** 95, sword
tir, 84, arrow
tirandáj, 344, archer
tir'kari, 450, vegetable
tobah, 19, repentance
tokh, 410, chain
top, **tupak**, 53, 515, cannon
turakk, **tur'kani**, 166, 196, 396,
 Turks
turkaniy, 42, Turkish garment
tur'mati, 16, falcon

ukkil, 303, ambassador
umed, 766, hope
ummar, **ummará**, **úm'ráv**,
 197, 331, Lords

váh, 67, well done
váj, 16, hawk

yár, 181, friend

APPENDIX I

Foreign words in Bihari's *Satsai*. The figures refer to couplets.

abíru, 535
 adab,
 ah'sánu, 479
 akas, 419
 aṅgúr, 197
 áb, 438
 ámil
 ámir, 220
 bad'ráh, 63
 bahas, 427
 bahár, 255
 bakári, 442
 bak'vād
 bar'jor
 báj, 300
 bākhāri, 260
 behál, 154, 375, 601
 bekáj, 126
 caṅg-raṅg, 428
 cas'má, 140, 151
 cādar, 712
 cāin, 227, 511
 cāṅgān, 178
 (cháñh)gír, 231
 cugal, 523
 dagāin, 615
 damámān, 131
 dar'bár, 241
 dāgu, 339

dāmu, 442
 dum'cí, 686
 galítu, 481
 ganí, 4
 garam, 344, 574
 garíbu, 58
 garúr, 347
 girah, 374
 gulíbañd, 440
 guláb, 48, 84, 217, 255, 270, 354,
 380, 431, 437, 438, 483, 529,
 624, 694
 gulál, 350, 503, 633
 gulálu, 280
 gullálá-raṅg, 499
 gumān
 had, 214
 hájár, 91, 145, 241, 247, 461
 hájāru, 213, 251
 hamámu, 281
 harāml, 198
 havál, 38
 háilu, 212
 hāñs, 452
 hukumu, 713
 ijáphá, 2
 jak, 405
 (jar)cādar, 340
 jāur, 220

joban-ámir, 220
 jor, 111, 278
 judí, 616
 juráphá, 497
 kabúli, 51
 kabútar, 374
 kajáki, 670
 kamán, 316, 356
 kam'nāi, 356
 kavil'navi, 30
 kág .d, 60
 kál'bút, 399
 khar'cāin, 481
 khiyálu, 280
 khusyál, 325
 khúnd, 542
 khúni, 325
 kibal'navi, 30
 kucāin, 47, 227
 lagám, 610
 lagāu, 590
 lal'caunhín, 158
 langaru, 386
 lálac, 337, 472
 lál'ci, 158
 mah'di, 448, 500
 maling, 230
 māuj, 80
 mor'ce, 335
 muluk, 220
 muh'h'jor, 610
 nag, 120
 náhak, 407
 nájuk, 405
 nāi, 293

nejá, 6
 nisán, 103
 nivájiban, 58
 pánús, 603
 páyandáj, 413
 phatai
 phauj, 80, 198, 215
 pik, 440
 rad, 478
 rakam, 220
 ráh, 485
 rāuhál, 145
 roj, 53
 rukh, 243, 364, 415
 sabi, 347
 sabil, 654
 sapar, 619
 saváru, 146
 sábit
 sámán
 sikár, 45
 sil'sile bar, 679
 sir'táj, 4
 sisi
 sor
 sorá, 59
 soru, 581
 sucāināu, 485
 sumáru, 450
 súm, 545
 súmati, 111
 tamákú, 614
 tamási
 tañbol, 679
 táph'tá, 70

APPENDIX J

Specimens of metres influenced by Persian prosody

(Vide p. 69 and 77)

रसूल पैगम्बर जान बसीठ । यार दोस्त बोलै जो ईठ ॥
मर्द मनस जून है इस्तरी । कहत अकाल वबा है मरी ॥
बिया बिरादर आव रे भाई । बिनशीं मादर बंठ रो माई ॥
तुरा बगुप्तम मैं तुझ कह्या । कुजा बिमांदी तू कित रह्या ॥
राह तरीक़ सबील पहचान । अर्थ तिहू का मारग जान ॥

[अमीर खुसरो—खालिक बारी]

हाट चलत मैं पड़ा जो पाया । खोटा खरा मैं न परवाया ॥
ना जानूं वह हैगा कैसा । ऐ सखी साजन न सखी पैसा ॥
सोभा सदा बढ़ावन हारा । आंखों ते छिन होत न न्यारा ।
आये फिर मेरे मन रंजन । ऐ सखी साजन ना सखी अंजन ।
उछल कूद के वह जो आया । घरा ढका वह सब कुछ खाया ।
दोड़ भपट जा बैठे अंदर । ऐ सखी साजन ना सखी बन्दर ॥

[अमीर खुसरो—कहसुकरनी]

पानी क्यों न भरा हार क्यों न पहना ! गढ़ा न था ।
जोगी क्यों भागा ढोलकी क्यों न बाजी ! मढ़ी न थी ।
राजा व्यासा क्यों गदहा उदासा क्यों ! लोटा न था ।

[अमीर खुसरो—बोसखुने, हिन्दी]

तिशनः रा चे मी बायद ?

मिलाप को क्या चाहिये ! चाह ।

कोह चे भी दारद ?

मुसाफिर को क्या चाहिये ? संग ।

[अमीर खुसरो—दो सलुने, फारसी-हिन्दी]

भादों पक्की पोपली, झड़ झड़ पड़े कपास

बी मेहतरानी दाल पकाओगी या नंगा ही सो रहूँ ।

भैंस चढ़ी बबूल पर, और लप-लप गूलर खाय

दुम उठा कर देखा तो पूरनमासी के तीन दिन ।

[अमीर खुसरो ढकोसला]

बिना बैराग कहू ज्ञान केहि काम का,

पुरुष बिनु नारि नहि सोभ पावे ।

स्वांग तो साहु का काम है चोर का,

कपट की झपट में बहुत धावे ।

बात बहुते कहै झूठ छूटै नहीं,

मुख के कहे कहाँ खाँड़ खावे ।

कहै कबीर जब काल गढ़ घेरि है,

बात कहू बके सब भूलि जावे ॥

[कबीर—रेस्ता]

हमन है इश्क मस्ताना हमन को होशियारी क्या

रहें आजाद या जग से हमन दुनिया से यारी क्या ।

जो बिछड़े हैं पियारे से भटकते दर बदर फिरते ।

हमारा यार है हममें हमन को इन्तजारी क्या ।

[कबीर—लावनी]

तरल तरनि सी हैं तोर सी नोकदारें

अमल कमल सी हैं दीर्घ हैं दिल विदारें ।

मधुर मधुप हेरें माल मस्ती न राखें

विलसति मन मेरे सुन्दरी श्याम आखें ॥

[रहीम—‘मदनाष्टक’ से]

प्रीति की रीति सों जोति मैदां लिया,

पवन के घोरा सों जोरा जाय किया है ।

पाँच अरु तीन पच्चीस को बीस किया,

साहब को ध्यान धरि ज्ञान रस पिया है ।

भूख औ प्यास नहि आस औ बास नहि,
 एक साहब सों बह्या जा किया है ।
 दास बूला कहै अगम गति तो लहै,
 तोरि कै कुफुर तब गगन गढ़ लिया है ।

[बुल्ला साहब—रेस्ता]

शरणागतपाल कृपाल प्रभो ! हम को इक आस तुम्हारी है ।
 तुम्हरे सम दूसर और कोऊ नहि दीनन को हितकारी है ॥
 सुधि लेत सदा सब जीवन की अति हो करना बिस्तारी है
 प्रतिपाल करै बिन ही बदले अस कौन पिता महतारी है ॥

[प्रतापनारायण मिश्र—‘प्रार्थना’ से]

बुढ़ापा नातवनी ला रहा है
 जमाना जिन्दगी का जा रहा है
 किया क्या खाक ? आगे क्या करेगा ?
 अखीरी वक्त दीड़ा जा रहा है ।

[नाथूराम शंकर शर्मा—स्बाई]

माँग देकर पाटियों में पीठ पर चोटी पड़ी ।
 फाड़ मुंह फैलाये फन छबिराशि पै नागिन अड़ी ॥

[नाथूराम शंकर शर्मा—‘केरल की तारा’ से]

कहीं पे स्वर्गीय कोई बाला सुमझू वीणा बजा रही है ॥
 सुरों के संगीत की सो कैसी सुरीली गुञ्जार आ रही है ॥
 हर एक स्वर में नवीनता है, हरेक पद में प्रवीनता है ।
 निराली लय और लीनता है अलाप अझूत मिला रही है ।

[श्रीधर पाठक—‘सुसन्देश’ से]

उमंगों भरा दिल किसी का न टूटे
 पलट जाँय पाँसे मगर जुग न फूटे
 कभी संग निज संगियों का न छूटे,
 हमारा चलन घर हमारा न लूटे,
 सगों से सगे कर न लेवें किनारा,
 फटे दिल मगर घर न फूटे हमारा ।

एवं

आँखों का आँसू ढलकता देखकर

जो तड़पकर के हमारा रह गया ।

क्या गया मोती किसी का है बिखर !

या हुआ पैदा रतन कोई नया ॥

[अयोध्यासिंह उपाध्याय हरिऔध]

खिल रही है आज कैसी भूमितल पर चाँदनी ।

खोजती फिरती है किसको आज घर-घर चाँदनी ॥

घनघटा घूँघट उठा मुसकाई है कुछ ऋतु शरद ।

मारी मारी फिरती है इस हेतु दरदर चाँदनी ॥

[लाला भगवानदीन—'चाँदनी' से]

कहो तो आज कह दें आपकी आँखों को क्या समझे ।

सिता सिद्धर मृगमदयुक्त अद्भुत कुछ दवा समझे ॥

अगर इसको न मानो तो बता दें दूसरी उपमा ।

सहित हाला हलाहल मिश्रिता सुन्दर सुधा समझे ॥

न हो सन्तोष इस पर भी तो उपमा तीसरी ले लो ।

युगल पद धारिणी त्रिगुणात्मिका ऋग् की ऋचा समझे ॥

[लाला भगवानदीन—'आँख' से]

ऐनक दिये तने रहते हैं, अपने मन साहब बनते हैं ।

उनका मन औरों के काबू, क्यों सखि साजन ?

नहि सखि बाबू ।

धर्म हेतु तन को धरते हैं, कभी न निज प्रण से टरते हैं ।

परहित में देते हैं तन मन, क्यों सखि ईश्वर ?

नहि सखि सज्जन ।

[रामचरित उपाध्याय—कहमुकरनी]

अहा ! ग्राम्य जीवन भी क्या है, क्यों न इसे सब का मन चाहे ।

थोड़े में निर्वाह यहाँ है, ऐसी सुविधा और कहाँ है ?

यहाँ शहर की बात नहीं है, अपनी अपनी घात नहीं है ।

आडम्बर का नाम नहीं है, अनाचार का काम नहीं है ॥

[मेथिलीशरण गुप्त—'ग्राम्य जीवन' से]

प्रायः लोग कहा करते हैं रात मयानक होती है ।
घोर कर्म भीमा रजनी के आश्रय में सब होते हैं
किन्तु नहीं, दुर्जन का मन उस से भ्रंघियारा होता है
जहाँ सरल के लिए अनेक अनिष्ट विचारे जाते हैं ।

एवं

विमल इन्दु की विशाल किरनें प्रकाश तेरा बता रही हैं ।
अनादि तेरी अनन्त माया जगत को लोला दिखा रही हैं ।
प्रसार तेरी दया का कितना यह देखना हो तो देख सागर ।
तेरी प्रशंसा का राग प्यारे तरंग-मालायें गा रही हैं ॥

[जयशंकर प्रसाद]

किसी ओर मैं आँखें फेरूँ, दिखलाई देती हाला,
किसी ओर मैं आँखें फेरूँ, दिखलाई देता प्याला,
किसी ओर मैं देखूँ, मुझको दिखलाई देता साकी,
किसी ओर देखूँ दिखलाई पड़ती मुझको मधुशाला ।
और रसों में स्वाद तभी तक दूर जभी तक है हाला,
इतरा लें सब पात्र न जब तक आगे आता है प्याला,
कर लो पूजा शेख-मुजारी तब तक मस्जिद-मदिर में
घूँघट का पट खोल न जब तक भाँक रही है मधुशाला ॥

[बच्चन—'मधुशाला' से रूबाइयाँ]

बह चुकीं बहकी हवाएँ चैत की
कट गईं पूर्ण हमारे खेत की
कोठरी में लौ जलाकर दीप की
गिन रहा होगा महाजन संत की ॥

[अज्ञेय]

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[To the following list may be added all references given in antique type in the GENERAL INDEX.]

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GENERAL INDEX

Bibliographical references have been given in antique type

- Ab-i Hayât**, 11n
Abul-farj, 82
Abyssinians, 5
Achaemenian Empire, 1
Adbiyât-i-Fârasî meñ Hinduon kâ hissâ, 71n
Afghans, 5
Agrawal Banias, 9
Ahmad Shah (Durani), 7, 12
Akbar, 7-9, 17, 72, 73
Akbar, Ali Khan, 72
Akbârî dar'bar ke Hindû Kavi, 73
Alam, 8, 72, 76
Alamgir II, 7
Alauddin Khilji, 4, 33
Alhâ Khanqâh, 68
Ali Bakhari, Khwaja, 7
Ali Muhib Khan 'Pritam', 72, 78
Allahabad University Studies, 21n, 22n
Amir Khusro(au), 7, 10, 68, 69, 74, 76, 78
Ansû, 84
Apabhramsa, 55, 78
Arabs, 1, 2, 5, 38, 39
Arabic, 2, 6, 15, 23, 24, 55, 58, 59, 69-70, 91ff
Arab Conquest, 1
Arjan Dev (Guru), 70
Aurangzeb, 6, 9, 12, 41
Ayodhya Singh Upa-
dhyay 'Hariaudh' 75, 77
Azad on Arabic consonants, 58
Babar, 7, 30, 67n
Baccan, 77
Bahadur Shah II, 7, 10n
Balban, 4, 30
Balkrishna Bhatta, 75
Balmukund Gupta, 77
Bavari Sahab, 82
Bengali, 57
Bhagwan Din, 77, 78
Bhaktas, 17
Bharatendu, *see* **Hrish chandra**
Bhâsâ Shabda Kosh, 36, 60
Bhatta, *see* **Balkrishna Bhatta**
Bhikhari Das, 72, 74, 78
Bhushan, 72, 73
Bihari (lal), 72, 73, 78, 83
Birbal, Raja, 7 [83]
Bîru Sahab, 82
Bisal Dev Râsân, 68
Brahma, 73
Brâhmanas, 1
Brahmans, 2
Braj Bhasha, 9, 69, 74, 75, 84
British, 12-16, 19, 29, 30, 32, 33, 74, 76
British East India Company, 13, 14
Bulaki Ram alias Bulla Shah, 82
Caliphs, 3
Chand, 67
Chandrabhan, 8
Chandra Gupta Maurya, 1
Chatterji, Dr. S. K., 20, 22, 55
Chhatrasal, 72
Chintamani, 72, 83
Christians, 15
Dadu (Dayal), 70, 71, 74, 78
Darius, 1,
Das, *see* **Bhikhari Das**
Daud, 68
Delhi Sultanate, 3, 4, 30, 40
Dev (Datta), 8, 72, 73, 78, 83
Devaki Nandan Khatri, 75
Devi Prasad 'Pūrṇa', 74
Dev Nagari 14, 19, 59
Dhola and Maru, 11
Din, *see* **Bhagwan Din**
Dinkar, 78
Discovery of India, 6n
Dutch, 15
Dvij, 78
East India Co., *see* **British E. I. Co.**
Elliot, 2
English, 15, 21
Essays on Parsecs, 1n
Fallon, 14

- Fatehullah (Sheikh), 7
 Feroze Tughlak, 33, 40, 68
 Forbes, Duncan, 14
 Fort William College, 14
 French, 15
 Gang, 72, 73, 76, 81
 Ganga Dhar, 7
 Ghalib, 13
 Ghananand, 72, 83
 Ghazi Mian, 7
 Ghaznavid Empire, 3
 Ghulam Nabi, *see* Raslin
 Gilchrist, John, 14
 Gopaldas, 76
 Gorakh Nath, 68
 Gore Lal, 78
 Govind Singh (Guru), 76
 Greek, 39
 Grierson, 14
 Growse, 14, 15
 Gujrati, 57
Gulshan-i-Hind, 11n
 Gupta, *see* Maithili Sharan; *see* Bal Mukund
Guru Granth, 68, 70, 111
 Hafiz, 82
 Harasewak, 82
 Hari Ram Vyas, 78
 Hari(sh) Chand(ra), 74-78
 Harvansh Rai, *see* Baccan
 Hatim, 11
Hindī Sāhitya kā Itihās, 71n
 Hieun Tsang, 36
Hindī Kāvya meṇ Nirṅuṇvād, 80n
Hindī Sāhitya kā Alocanātmak Itihās, 67n
 Hindi Sahitya Sammelan, 19
Hindī Shabda Śāgar, 36n, 60
 Hindus, 4-9, 13n, 15-18, 22-25, 33, 42, 43, 80; Bhakti, 81; poets, 72, Rajas, 72, Sufis, 82
 Hindustani, 14n
 Hir and Ranjha, 11
History of India: Elliot, 2, 70n
History of Persian: Ghani, 17n
 Humayun, 1
 IA, *see* Indo-Aryan
 Ibn Haukal, 2
 Indians, 2, 6, 30, 38, 43
 Indo-Aryan, 1, 3, 23, 25, 26, 30, 32-36, 39, 43, 53, 57-59
 Insha, 12
 Jagnak, 68
 Jahandar Shah, 7
 Jahangir, 7
 Jai Shankar Prasad, 74, 77, 78, 84
 Jamshed, 11
 Jayasi, 70, 71, 76, 78, 114
 Jespersen, 20, 21n
J. R. A. S., 15n
 Kabir (Das), 67, 70, 74, 75, 77, 78, 80-82, 111
 Kalidas Trivedi, 72
Kāmrūp kī Kathā, 82
 Kavindra, 78
 Kayasthas, 8-10, 43
 Keay, 14
 Keshav (Das), 72, 83
 Keshav Misra, 7
Khāliq Bārī, 69
 Khan Arzu, 9
 Khariboli, 9, 74, 75, 77
 Khatris, 8, 9, 43
 Khiljis, 4, 5
Khizra-nāmah, 69
Khumān Rāsām, 67
 Khusro, *see* Amir Khusro
 Kishan, 7
 Krishna, 72, 81
 Kushans, 1
 Kutban, 67n, 70, 71
 Kutubuddin Bakhtiyar, 7
 Lahndi, 57
 Lakshmanasen, 82
 Lakshman Singh, Raja, 75
 Lal, *see* Gore Lal
 Lal Das, Baba, 8
 Lane-Poole, S., 3
Language, 20n, 23n
 Leila and Majnu, 11
 Lodhis, 4, 5
 Lorak and Canda, 11, 68
Madanāṣṭak, 77
Mahābhārat, 11
 Mahabir Prasad Divedi, 75
 Mahmud Ghaznavi, 3, 7
 Maithili Sharan Gupta, 78
 Malik Mohammad, *see* Jayasi
 Manjhan, 70, 71
 Manohar, 72
 Marathas, 12, 13n, 57
Masnavi Khizra-nāmah, 69
 Matiram, 72, 83
Mediaeval India, 8n

Memorandum :

Shiv Prasad, 15n
 MIA, 54
 Milind, 78
 Mir, 12
 Mira (bai), 70, 72, 78, 81
 Mir Jafar, 13n
 Mir Qasim, 13n
 Miskin, 14
 Moazzam Shah, 7
 Mughal invasions, 4
 Mohammad, 77, 78
 Mohammadans, *see* Muslims
 Mohammad bin Qasim, 1
 Mohammad Ghori, 3, 6, 67
 Mohammad Shah (Rangila), 7, 9, 10, 12, 72
 Mohammad Tughlak, 4, 5
 Mongols, 5
 Mubarak, 76
Mughal Bāds hāh-on ki Hindi, 12n
 Mughals, 6, 9, 10, 12, 13, 19, 29, 30, 33, 38, 40-42, 72, 79, 82
 Mughal Times, 7, 74
 Munn-uddin Chishti, 6
 Muslim poets, 72, 76
 Muslim rule, 16, 29, 34, 37, 79
 Muslim, 2-9, 13n, 14n, 15-19, 22-24, 31-33, 36, 39-43, 70, 71, 74
 Nabi, 76
 Nadir Shah, 12
 Nagari, *see* Dev Nagari
 Nagaridas, 82
 Nāgarī Pracārīnī Sabhā, 19
 Nanak (Rai, Guru), 70, 71, 74, 76-78, 80

Nandadas, 72
 Narapati Nalha, 68
 Narahari, Mahapatra, 7, 72
 Nasikh, 13
 Nasiruddin, 4, 30
 Nathuram Shankar Sharma, 77
 Naushirwan, 11
 Navin, Balkrishna Sharma, 78
 Nevaj, 72
 NIA, 20, 21, 55, 57, 59
 Nirala, 77, 78, 84
 Nizamshahis, 12
 Nizamuddin Auliya, 7
 non-Indo-Aryan, 54
 Nur Jahan, 9, 32
 Nur Mohammad, 71
O.D.B.L.: Chatterji, 20n, 22n, 55n
 OIA, 36, 54, 55
 Oldenberg, 1
 Omar Khayyam, 77
Our Own Religion : Mills, 1n

Padmakar, 72, 83
Padmavat, 71, 82
 Panjabi, 57
 Pant, 75, 78
Parimal, 84
 Parsi, 69
 Pathan Kings, 5
 Persians, 1, 5, 9, 30, 33, 37
 Persian Empire, 1
 Platts, 14

Paleographical and linguistic Studies, 17n

Pohkar, *see* Puhkar
 Portugese, 15
 Prakrit, 3, 55, 59, 78
 Prasad, *see* Jaishankar

Prasad
 Prasad School, 80, 84
 Pratap, Maharana, 68
 Pratap Narain Misra, pre-British times, 74
 Prem Chand, 75
 Premi, 78
 pre-Mohammadan, 38
 pre-Mughal, 69
 Pritam, *see* Ali Muhib Khan
Pr. and Tr. of A. I. Oriental C., 70n
 Prthvi Raj Chauhan, 6, 67
Prthvi Rāj Rāsam, 18n, 67
 Prthvi Singh (Rasanidhi), 78
 Puhkar, 7, 72, 82
 Purna, *see* Devi Prasad

Qoran, 3
 Qutban, *see* Kutban
 Qutubshahis, 12

Radha, 81
 Rahim (Khan Khani-Khanan), 7, 10, 72, 73, 74, 76-78
 Rai Pathora, *see* Prthviraj
 Rajasthani, 57n
 Rajputs, 9, 13n, 17
Rāmāyan, 11
 Ramcandra Shukla, 71n, 75
 Ram Tirth (Swami), 81
 Rasal, 78
Ras Ratan, 7
 Raskhan, 70, 72, 76
 Raslin, 72, 76, 78, 83
 Rasanidhi, *see* Prthvi Singh

- Rgveda**, 1
Riti poetry, 74, 81, 83, 84
Romans, 2
Roman script, 14
Rum, Maulana, 82
Rustam, 11

Sahjo(bai), 78
Salar Masud Ghazi,
see Ghazi Mian
Sanskrit, 1, 16, 19, 27, 29, 31, 36, 39, 44, 55, 59, 74, 75, 78, 83, 85ff
Sassanians, 1
Sauda, 12, 14
Saksena, Dr. B. R., 22
Sayyeds, 4, 5
Shahabuddin, *see* Mohammad Ghori
Shah Alam, 7, 12, 13
Shah Jahan, 7, 10
Shah Madar, 7
Shakespeare, 14
Sher Shah, 7
Shirin and Farhad, 11
Shital, 77
Shiv Prasad, Raja, 14, 75
Shridhar Pathak, 77
Shujauddaulah, 13n
Shumsher, 77

Shyam Sundardas, 75
Sikandar, 11
Sikandar Lodhi, 4
Sikhs, 13n, 43, 68
Sindhi, 2
Sivaji, 72
Slave dynasty, 4, 7
Sohrab, 11
Sudan, 77
Sufis, 6, 7, 9, 17, 25, 70, 71, 74, 77-82
Sufism, 7, 79-82
Sukhundán-i-Páras, 58
Sultans of Delhi, 5
Suman, 78
Sumitra Nandan, *see* Pant
Sundar, 71
Sur(Das), 70, 72, 78, 81
Sur Dynasty, 7
Súr Púrva Braj Bháṣá, 69n
Syed Ahmad Khan, 15n

Tamaddun-i-Hind, 1n
Tansen, 73
Tartars, 5, 9
Tassi, 14
Thakur, 72, 78, 83
Todar Mal, 7, 8
Tripathi brothers, 8

Tughlaks, 4, 5
Tulsi(Das), 70, 71, 77, 78, 80, 81, 115ff
Turanians, 30, 38
Turkish, 6, 15, 26, 32, 100
Turks, 5, 38

Uday Nath, *see* Kavindra
Urdu, 9-20, 58, 74-76, 79
Usman, 70

Vaisnavite School, 70
Varma, Dr. R. K., 67n
Veda, 1
Victoria, 10n
Vidyapati, 67n
Viyogi, 78
Vracad, 3
Vyas, *see* Hari Ram

Wajihuddin, Sheikh, 7
Wali, 12
Wellesley, Lord, 14

Xerxes, 1

Yusuf and Zuleikha, 11

Zendavesta, 1

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